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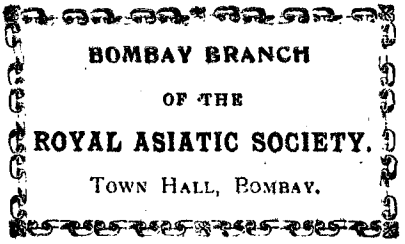

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The Brahmo Somaj.

THE NEW DISPENSATION

OR

THE RELIGION OF HARMONY.

COMPILED FROM

KESHUB CHUNDER SEN'S

WRITINGS.

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VOL. II.

4-7-95

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INTRODUCTION.

THE present volume has been compiled from Keshub Chunder Sen's writings which appeared in his journal *The New Dispensation* in 1882–83. In the latter year the Minister, owing to serious illness, spent greater portion of his time in the salubrious climate of Simla. His contributions were therefore few and far between, which had to be carefully selected from those of other contributions to the journal. Some articles written by him in 1881, which had been inadvertantly left out from volume I. published in 1903, have been inserted in the present book. In consequence of the hurry with which it has been published, several errors have crept in. The publisher hopes that in the next edition, the work will be made more perfect and complete.

ERRATA.

Page 16 "Image of God."—Not written by the Minister.

The following articles have inadvertantly been inserted twice:—

The Lord's Supper ...	... 28 & 170
The Holy Mountains ...	... 35 & 186
The Three Massages ...	... 43 & 246
Cheering News from South Africa ...	51 & 166

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CHRISTIANITY.

PAGAN CUSTOMS IN THE CHRISTIAN CHURCH.

WHY shall we neglect and disregard the rites and customs of the ancient Hindus where they are harmless and unexceptionable? To win the nation's heart by the adoption and perpetuation of time-honored usages, domestic and social, is a policy at once righteous and expedient. The early Christian Church adopted several pagan symbols:—"The emblem of a vine, with figures sporting among the branches, and the various processes connected with the turning of the grapes into wine, which, among the heathen, alluded to the festival of Bacchus, were made by the Christians an allegorical picture, to denote the duties and labours of the vineyard of Christ. Branches of palms, which the heathen regarded as emblems of victory, the Christians adopted to mark the triumphs of the Cross. On their drinking cups, the figure of a shepherd carrying a lamp on his shoulders, represented the Saviour graciously supporting poor and feeble sinners; the dove of Venus became the emblem of the Holy Ghost; the stag of Diana, the symbol of a believer's soul panting after the living waters of salvation; an anchor stood for Christian hope, and a lyre for Christian joy. Thus did the Christian seek to pacify the adherents of the old superstition, by retaining almost all of their familiar pictures and family ornaments and, by fitting up their houses in a style apparently the same as that of their heathen labours, but actually associated in the minds of the owners with ideas purely an exclusively Christian."

DIVINITY IN HUMAN ARTS.

THE Lord spake to Moses, "See, I have called Bezaleel, the son of Uri, the son of Or, of the tribe of Judah; and I have filled him with the divine spirit of wisdom, and understanding and knowledge, to devise and to execute in all manner of work, to work gold, and silver, and brass, and blue, and purple, and scarlet, and in working stone work, and in the art of working wood." These words in *Exodus* embody a precious doctrine, which the church of the New Dispensation hath always magnified. It is this,—"Human arts as well as divine knowledge proceed from God," as Clement of Alexandria puts it. All wisdom is divine; not only the higher wisdom, that which saves us by revealed truth but even the inferior earthly knowledge which is represented by the useful arts. God is supreme wisdom. He is the Eternal Sun of Intelligence, and the rays of knowledge of whatever kind which enlighten men are rays of that Sun. "Those who are wise in mind," says Clement, "have a certain attribute of nature peculiar to themselves and they who have shown themselves capable, receive from the supreme wisdom a spirit of perception in double measure. For those who practise the common arts, are in what pertains to the senses highly gifted: in hearing, he who is commonly called a musician; in touch, he who moulds clay; in voice the singer, in smell the perfumer, in sight the engraver of devices on seals. With reason therefore, the apostle has called the wisdom of God 'manifold' and which has manifested its power in many departments and in many modes'—by art, by knowledge, by faith, by prophecy—for our benefit. 'For all wisdom is from the Lord, and is with Him for ever,' as says the wisdom of Jesus."

INSPIRED TEACHING.

IF humanity, faith, and holiness are combined they concentrate the whole spirit of the sermon on the Mount. The beatitudes, the exhortations to forgiveness, to alms-giving, to prayerful asking, to the manifestations of virtue, likened unto a city that is set on a hill and the light put on a candle-stick, are but different illustrations of that exalted teaching which has its basis on the sentiment of deep pure humanity. Half of it is composed of the love of God, and half of it is composed of the love of man. The secret fasting and prayer, the meekness, the gentleness, the rejoicing in the midst of persecution, the hungering and thirsting after righteousness are all but different sparks of the flame kindled by the love of God. The forgiveness and the charity, the peace-making, the benedictions in exchange for curses, the forbearance from judgment are all the results of the genuine love of man. The whole life of the Messiah was one continued acting out of this double-natured love, every precept rigorously followed, every truth of teaching sealed with blood, which is the test of all genuine inspiration. The most characteristic doctrine of Jesus which has been made use of among the people of the East is taking "no thought for the morrow." The whole structure of resignation, dependence, and asceticism produced by this doctrine is raised upon the inculcation of Faith. This faith is the corner stone of the religion of Christ. It is the light of the body, the singleness of the eye, the power of perception of all spiritual realities. A mustard-seed of it contains great virtue in the kingdom of Heaven. It is the secret of all miracles, all healing, even the very raising of the dead from the grave. The inspired teacher raises his precepts to the culminating point when he exhorts the disciple, to "be perfect even as your

Father in heaven is perfect." Here humanity and faith ripen into holiness. The purity of the eye, the deeper purity of the mind, the absolute renunciation of anger, pride and lust, the doing of all good things, the suffering of all wrong, the seeking of the kingdom of Heaven at all sacrifice constitute indeed that "strait gate and narrow way which leadeth into life, and few there be who find it."

It is this holiness that is laid up as "treasure in heaven where neither moth nor rust doth corrupt." Often and again does Christ lay stress on hearing these things, and *doing* them. The promise is to them that take up the yoke. And these are the wise men "who built their house upon a rock, and the rain descended, and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." Such is the part that holiness plays upon the teachings of Christ.

These are his teachings respecting the conduct and character of men. There are other teachings which relate to the relations between himself and his disciples. These relations as described by him involve most interesting views about the attitude he occupied towards the Supreme Spirit. By repeatedly affirming himself as existent in, and united with, the Father, and predicating the same sort of composite and co-existing unity with his disciples, Christ laid down a spiritual kingdom in which all true believers have a common and co-ordinate life in God. The profound metaphor of the vine and the branches must for ever remain as the type of eternal spiritual relationship between ideal and organized manhood. And the holy sacrament of partaking of the flesh and blood of Christ shall illustrate and confirm its meaning. The inspired teaching of Christ is not only to regulate conduct, but the whole being. It does not only teach, but convert, it transfigures manhood into the glorious

attributes of Divinity, and makes man as perfect as the Father in heaven is perfect.

RELIGIOUS DANCE.

OUR Methodist brother, the *Witness* denies that there is anything like dance in the Salvation Army. Yet he goes on to say that "in large assemblies under the influence of powerful religious excitement, it is not uncommon to see persons in a state of semi-trance leaping up and down with a motion not unlike dancing, and this very probably occurs in some of the Army meetings and adds to the prevailing notion that they maintain a religious dance. But for a dozen persons deliberately to perform such evolutions by mechanical rule would, according to Christian notions, be absurd if not profane." Elsewhere our contemporary argues that dancing is 'heathen,' not Christian, and anything but 'reputable.' So be it. Let us grant on the authority of the *Witness* that all dancers are unchristian people, and that their dancing will cease as their Christianity grows stronger. But the fact remains unexplained that "leaping up and down in a state of semi-trance" prevails in the Salvation Army and among other Christian people. Well, this is all that we mean by religious dance, and in making the above concession our brother has conceded the whole thing. Neither in India nor in Europe, nor indeed in any other place we know of, is religious dance anything but spiritual 'excitement' leading to "a motion not unlike dancing." "The Vaishnavas do not dance" according to "mechanical rule." They have no polka or waltz. They only whirl and jump under religious excitement. The sensual vulgar dance all religious people abominate, whether heathen or Christian. But the joyous

juvenile dance of child-like believers round the Good Father in a state of devotional excitement is a heavenly luxury, and blessed are they who indulge in it.

SATAN,—A LOGICAL EXISTENCE.

CHRISTIANITY is an eminently logical creed. Some of its leading and distinctive conceptions are the very perfection of logic. Foremost among these is the conception of satan or the evil one. Many have seriously asked,—who or what is this satan, that tempts men and women in all ages? Among the truly devout thousands there are who would fain comprehend the mystery of this unknown being, his nature and habitation, his disposition and habits. Who created him? Who supports him? If he is all evil, if he is sin itself, how can God be held to be his Creator and Father? How can infinite evil emanate from Infinite Holiness? To these questions few have ever returned satisfactory replies. And yet the fact remains that in Christianity this impersonation of evil, whatever he or it may be, holds a prominent place. We may laugh at the idea of His Satanic Majesty ruling over the destinies of the world side by side with Almighty God. We may ridicule the ludicrous form and grotesque features of this king of the lower regions. But the essence of this grand Christian conception, the philosophy of this important doctrine must be explained. Viewed as a creation of God it is false, absolutely false. As a person, or evil incarnate, with a visible body and a local habitation it seems absurd. But as a philosophical and logical conception of evil it is really most grand. Satan is the Eternal Negation while God is the Eternal Affirmation. The Lord is the Universal Yes: Satan is the universal No. The Absolute I AM

is God: the absolute *I am not* is Satan. Infinite power is the attribute of Divinity: Infinite powerlessness is Satan's attribute. The word God means whatsoever is good and holy: the word Satan signifies whatever is *not*-good *not*-holy. Satan means a logical contradiction of Divinity, nothing more,—a negation of God. In this sense it may be said to be co-existent with God and present everywhere. Wherever God is there no-God is. The two exist together, side by side, in thought, and must be realized at once as suggesting one another. The one is real, the other is unreal; the one is positive, the other negative; the one is life, the other is death; the one is, the other is not. Though Satan is absolute. No it is a logical necessity of the absolute yes, and may therefore be said to be a logical creation or suggestion or inference of Divinity. In this sense we may all believe in Satan, nay we *must* if we are logical.

GREETINGS TO THE SALVATION ARMY.

WELCOME, valiant General! Welcome Salvation Army! Welcome mighty band of Christ's Commissioned Officers! Thrice welcome! Our most cordial greetings we offer unto you upon your arrival in India. We speak to you, heart to heart, with all frankness and enthusiasm. In our utterances is no guile, no flattery. For of what profit is sycophancy? Ye want no praise, we seek no patronage. We profess a different faith; in matters of doctrine we are not of one accord. Ye are Christians of the old school; we are Theists. You have come to India to convert our people to Christianity; we are apostles of the New Dispensation appointed by the Lord to draw our own

countrymen into the Holy Catholic Church. Yet we honor you and welcome you. For we believe you have been raised by Providence for the benefit of Christendom, and your advent here in India is, we believe, providential. Nay we give you even greater credit than most of your fellow-Christians seem disposed to accord. We do most solemnly believe that your able General, William Booth, is an inspired apostle of God, whom He has entrusted with divine messages and endowed with heavenly power and resources to give effect to those messages. General Booth is no ordinary man; he is a man of God, fully inspired for the great work He has given him to do on earth. As such we revere him and love him. And we regard the entire organization of the Salvation Army as the work of the Holy God. So mighty an agency surely man hath not made. But the Lord's finger is visible in its arrangements and operations. The way in which your Army has been fighting these fifteen years with the errors and vices of the meanest and the vilest of your race, and the success, with which you have reclaimed many a fallen brother and sister from the sink of iniquity bespeak the abundant grace of Heaven's King over your work. You have proved beyond doubt, zealous soldiers of the cross, that the Lord is with you, and that His grace flies round your banners wherever you go. In the spirit of your Master and Captain ye have gone forth seeking and saving the lost, and great is your reward. Yet not alone in this mission of love to the poorest and the most degraded that your glory lies. In these days of ignoble sleep and death-like lethargy, you are all fire. You preach living faith; you uphold the banner of the Living God; you speak unto the world words of life and power. You talk with a living heaven, and you receive living inspiration. Hence your power, and hence your success. Your Divine enthusiasm and that of kindred Revival move-

ments may kindle a holy flame amid the dullness and stagnation of lifeless Christendom which will emblazon and purify the whole spiritual life of the west, demolish materialism and scepticism and hasten the kingdom of heaven. Nay your self-denial and poverty, simplicity and purity of character, your unflinching faith and earnestness, your fervent prayers and sweet devotion, your courage and heroism, your sobriety and abistemiousness, your love of God and disregard of earthly judgment, are sure to quicken and sanctify souls wherever you may be called to work. Rest assured that in this age you have a great work to do, even the infusing of life into the inertia of modern Christianity. And here in India, whatever your enemies may say, you have a divine mission, which may the Lord fulfil! Remember you are here to prove that the religion of Christ is not eating and drinking, is not dead dogma or lifeless ritual, but *Life in God*, that true Christianity is nothing but godly enthusiasm, resignation, fighting with sin, and holiness. You so love us and honor your Master that you are not ashamed for his sake to adopt our dress and language, and to make yourselves humble street-preachers in our midst. You have sacrificed respectability and rank, and consented to be humble and poor in order to instruct and convert poor sinners in India. You have come to present Christ to us in an oriental garb and with devotional enthusiasm, humility, meekness and poverty which are truly oriental. Therefore will the Lord God of India bless you and your message. Mind you are dealing with a very ancient nation that can boast of a noble ancestry and an inheritance of literature and truth pre-eminently rich. Respect the people and honor whatsoever is good and divine in our scriptures and saints. Give us your truth, but destroy not ours. To the virtues of Eastern life superadd the graces of Christian life and character, and make the

east and the west perfect in God through Christ. May God bless you and be with you!

APOSTLES OF THE NEW DISPENSATION.

CHRIST CANNOT SAVE YOU:

YE SAVE CHRIST.

SUCH is the impression left on our mind by a perusal of the disgraceful proceedings held in Bombay with regard to the Salvation Army. We confess we feel a more profound concern for the fate of Christ in India than we have hitherto felt, and we can emphatically, affirm that we are far more loyal to 'him crucified' than thousands of professing Christians in the land. We are not anxious about Major Tucker nor about India's salvation. But we are truly anxious about Christ. He is going to be crucified again, and this time by his own people. Already has the blessed Son of God been insulted and maltreated by a Christian Police, arrested and dragged through the streets, and then kept as a prisoner in a Christian lock-up for a whole night! What more infamy is in store for thee, O Christ, who knows save heaven? In thy faithful disciple, in thy loyal soldier, in thy meek and gentle servant thou hast been tortured and cruelly persecuted by Christian officials in India. Enough! Enough! Let the Bible be no longer preached to the 'heathen.' They are better Christians than your Christians. They come in large numbers to hear the Salvationist preachers; they do not persecute them, they do not dishonor Christ's ambassadors, they are eager to hear the truth. But your so-called 'Christian' officials will not allow the 'heathen' to come and hear the Gospel. They will give the Hindu and the Mahometan license

to have procession and music and open-air preaching; they will even allow the dangerous *mohurrum* and the unholy *Holi*, but a peaceful Christian assembly of "three persons" they must persecute and put down! What did Major Tucker say in defence? "Their religion was that if they were beaten or even killed they should endure all their sufferings without a murmur." And for this spirit and for these words a Christian Government is ruthlessly persecuting Christ and his disciples! Shame to these Christians! Honor, all honor to the Hindus and the Mahometans. A Christian lady, the faithful Mary of Christ confined in the Police for the sole offence of preaching her Master! Shame to these Christian officials. When Major Tucker and Miss Thompson return to England, will they stand on the platform in Exeter Hall and say that the heathen are better and holier men and more respectful to Christ than professing Christians? Ye Christian bishops and archdeacons, ye ministers and missionaries, India blushes, Hinduism blushes for the ignominy and persecution to which the Salvation Army is subjected. Will you sleep?

THE GOD OF JOY.

WE agree with the Christians in many things, we disagree in some matters. It is good for both parties to know their mutual sympathies and antipathies. Whatever the essential creed of Christianity may be the bulk of the vast Christian community in the world seem inimical or indifferent to a particular attribute of Divinity to which we attach the greatest importance. We mean Gods' joyfulness. Almighty, All-wise, All-merciful, All-Holy, these attributes are recognized more or less by all religious denomination. But the

West seems reluctant to invest the Deity with joy and felicity, and does not readily give its assent to the proposition, God is All-happy. To us the Lord of heaven and earth is Infinite joy, as He is indeed Infinite Wisdom and Power. In fact joy is psychologically inseparable, from our conception of the Supreme Spirit. He is not God if He is not joy. A melancholy sombre Deity is a fiction. Nor can we bow before that imaginary stone-like Deity wherein is neither joy nor sorrow, but only infinite unconsciousness and insensibility. True it is that God is not like man subject to the vissicitudes of pleasure and pain but Perfect Joy is not human, but divine. If we think of the Absolute and Unconditioned, we *must* conceive Him as infinitely happy. There is no escape from this logical and moral necessity. Not only do we believe this as a matter of doctrine, but our daily experience verifies our faith. To look at God is to bathe the soul in a flood of serene light. To speak to God though only a word of praise and prayer is rapture indescribable. To love Him as our Father and Mother is to realize the very Baikantha of joy in our inmost heart. We enter the prayer-room with sad dejected hearts; we come out cheerful and buoyant souls. In such a God we rejoice abundantly. May we rejoice ever more.

THE TWO POLES.

ABOUT this time two years ago, we welcomed to our city the members of the Oxford Mission. This year our cordial greetings have gone forth to Bombay to hail the members of the Salvation Army. These two sections of Christ's Church vastly differ from each

other in doctrine as well as discipline. Nevertheless in according to them our fraternal sympathy, we are guilty of neither anomaly nor inconsistency. These two bodies represent the two poles of the Christian mission, and in honoring Christ's ambassadors we feel bound to do honor to both. The Oxford Mission represents education and scholarship, thought, and erudition. All its men are educated men; who have received University training. Its leader is an ex-Principal, first in classics and deeply imbued with modern literature and science. Its lectures and addresses, its books and tracts are addressed to the cultured classes in India. Its work is among the higher ranks of society. It appeals to the intellect; it seeks to convince the understanding. It reasons, and presents arguments. To understand the Salvationists you have to reverse the picture. They represent not scholarship but enthusiasm. They are recruited not from the Universities, but from humbler spheres of life. They are not men of thought, but men of feelings. They are not sedate, but impulsive. They are not Christ's civilians, but Christ's soldiers in military uniform. They do not argue, they ignore ratiocination; they rouse men's feelings and excite their impulses. Their work is chiefly among the mob, the outcasts and the fallen. They seek to take men's souls by storm. They catch and quicken the heart. They carry the message of God's love to drunkards and harlots, to thieves and robbers, and try to reclaim the very dregs of society. They humble themselves to the dust in order that they may reach the humblest and the poorest. Their words and gestures, their preaching and music, though repulsive to refined and cultivated tastes, are suited to the instincts and tastes of the "vulgar". We have respect, genuine and profound, for both these classes of Christ's messengers. Each has a work to do in God's vineyard. We honor

both, and we welcome both in the name of God and His son.

IMAGE OF GOD.

WE profess to be every one of us a man, but before we pretend to be such, we must pause and deliberately consider whether we are really so or not. They say man is the image of God, as a son is the image of the father, so to be a *man* is to be the image of God. But who among us can boldly assert that he is the image of God—the God of truth, knowledge, love, holiness, and joy infinite? None save Christ can say so, and none save he is man. He alone is the true image of God, the Son of the Father, so to be a man is to be a Christ, the true representation of the Heavenly Father on earth. Now we see we are not men, so long as we are not Christs, the images of the Father in Heaven. Certainly, we were made after His image, we were furnished with the seeds of those faculties that make a Son and that are in the Father Himself, and the power of making them grow by culture was also given unto us; but we have not applied our power, and so the seeds have almost worn out and weeds have grown all over the soil and have thus checked the growth of those seeds. And now, when the soul has almost become a jungle instead of a smiling garden, it will not do merely to sit idle and talk of manhood, but we must labor hard, and cutting down the weeds of sin and iniquity we must cultivate the soil of our hearts most diligently and apply fresh manure, so that the seeds of truth, knowledge, love, holiness and joy may grow therein and our life may present the beautiful picture of a smiling garden, the true likeness of Heaven on earth,

of God in man. So let us try, let us labor 'heart within and God o'er head' and then we shall be called the children of the Highest.

THE TOWN HALL DEMONSTRATION.

IF enthusiasm proves success, the meeting at the Town Hall last evening was a decided and glorious success. The attendance numbered about three thousand, and was both respectable and representative in its character. All the best Native speakers of Calcutta were on the platform, and not only leading Christian missionaries and Brahmos but also devout Vaishnavas came forward to address the meeting. The unanimity of opinion, the harmony of feeling was most striking. All classes seemed to vie with each other in according sympathy to the persecuted Salvationalists and condemning the arbitrary action of the Bombay authorities. The effect on the whole was marvellous. It is to be hoped that the head of the Supreme Government will lend a gracious hearing to the memorial adopted at the meeting which and the resolutions will be found below :—

Resolution I.—That this meeting views with regret and alarm the recent action of the Bombay authorities in depriving certain members of the Salvation Army of those rights and privileges in the exercise of their religion, which are by law guaranteed to all classes of Her Majesty's subjects.

Moved by Babu Surendro Nath Banerji. Seconded by the Rev. Mr. Kerry. Supported by Pandit Yadava Kisora Goswami, Vydiaratna.

Resolution II.—That this meeting, without expressing any opinion as to the religious tenets of the Salvationists or to their modes of action, expresses

its sympathy with them in the injury and insult to which they were subjected in the recent prosecutions, and is of opinion that they had done nothing justly calculated to wound the religious feelings of their Hindu or Mahomedan fellow-subjects, and that they were therefore entitled to protection from Government, like all others, in the discharge of what they regarded as their religious duties.

Moved by Dr. Thoburn. Seconded by Babu Kali Churn Banerji. Supported by Babu Protap Chunder Mozoomder.

Resolution III.—That the following memorial embodying the purport the first and second resolutions be adopted by this meeting for transmission to His Excellency the Viceroy:—

The circumstances under which your Memorialists approach your Excellency are somewhat peculiar. Your Memorialists have no personal grievances to bring forward, the subjects of their memorial being certain strangers who came to this country to teach and preach in the way they thought best what they believed to be truth and calculated to promote the best interests of mankind. It is not for your Memorialists to express any opinion as to the teachings of these strangers who call themselves members of the Salvation Army, or to the modes adopted by them to propagate their views but your Memorialists are deeply concerned and grieved, whenever they see any attempts made by any local executive authorities to the detriment of that religious liberty and toleration, which it has been their great privilege to enjoy under the British Government. For if once the well-established principle of religious liberty and toleration be departed from in the case of even a single individual, be his creed or race what it may, your Memorialists verily believe that their common liberty becomes endangered and that there is no guarantee that the

same may not be repeated again in the case of others. In view of these considerations your Memorialists feel bound to invoke the interference of your Excellency in the action taken by the Bombay authorities against certain members of the Salvation Army by depriving them of those very rights and privileges which are enjoyed in the fullest measure by their Hindu and Mahomedan fellow-subjects. Your Memorialists are informed and believe that the Salvationists had done nothing justly calculated to offend their neighbours or shock their religious prejudices and therefore your Memorialists would submit they were entitled to the protection of the law and ought not to have been summarily deprived by the local authorities of their religious rights and privileges. All that the Salvationists appear to have done consisted in singing hymns, playing music, carrying banners, and going in procession, through the streets—things which are not novelties in this country but which are witnessed daily amongst the Hindus and Mahomedans. Further, there is always associated with such religious processions a risk of the breach of the peace and they have been often attended in the case of Hindu and Mahomedan processions with serious riots and affrays, but the Police on those occasions have always understood their duty to be to prevent riot and affray and not to forbid the processions altogether. Your Memorialists most respectfully submit therefore that the actions of the Bombay authorities against the Salvationists in prohibiting their processions, singing, &c., and punishing them for doing whatever Hindu, Mahomedan, or Parsi is allowed to do, has been most unjust, arbitrary and improper and what is not in harmony with the enlightened policy of Government. Your Memorialists accordingly pray that the Salvationists may be allowed with their Hindu and Mahomedan fellow-subjects, the freest exercise of

their religious rights; and be protected in the exercise thereof like others, from the attacks of ill-disposed persons who may feel inclined or be instigated to do them harm.

And your petitioners, as in duty bound, shall ever pray.

Moved by Babu Kali Mohun Doss. Seconded by Mr. Ananda Mohun Bose. Supported by Babu Ishan Chunder Mookerji.

THE SALVATION ARMY.

SINCE we wrote last the persecution of the Salvation Army has gone on to the bitter end. It is our melancholy duty to announce that the members of the detachment including the lady were fined, and in default sentenced to imprisonment for various terms, and that their goods were seized, and it is with feelings of the deepest sorrow that we have to announce that the prime mover in this drama is no other than the august Governor of Bombay. Sir James Fergusson, for aught we know, is a perfect anomaly at this day in India. He was in the Australian colonies as Governor, and having made himself unpopular there, he has come to seek in India a career which bids fair to terminate as disastrously for himself and the people whom he has come to govern. He is a conservative with old-world, rotten views on every thing. He might have made his mark, if, that is to say, he had the capacity to do so, under the tumultuous administration of Lord Lytton. With Sir Ashley Eden, who counselled the prosecution of the preaching missionaries, on the one hand, and himself on the other, the peninsula of India, rendered top-heavy by the fantastic freaks of the late

Viceroy, would have been kept in a fair state of equilibrium. But now the atmosphere has cleared a great deal. The conservatives have vanished like the witches of Macbeth; a new regime has begun with new ideas and a liberal programme of work. For such a time surely Sir James Fergusson's presence is unaccountable. Witness the shabby way in which he has insulted the good sense of the Viceroy in dealing with the local self-government question. His Excellency is too dull-headed to perceive the benefits of the measure; and while abler statesmen like Major Baring, Mr. Gibbs, Mr. Grant-Duff, Sir Alfred Lyall, Sir Charles Aitchison and our own Lieutenant-Governor have, by their liberal exposition of policy, enlightened the people of the country, poor Sir James is suffering from cloudiness in the brain and lives surrounded by a mist and haze where ordinary men see nothing but the sun of truth. We shall not wonder if His Excellency gets one of these days a tremendous wigging from the Viceroy for refusing to see it as others see it. It is a relief to us to find that this act of high-handedness, official bigotry and exclusiveness has come from a Conservative of the school of the late ministry, for none other than a Conservative could have the heart to trample upon liberty as has been done in this case. Now look to the intolerance and bigotry of this Governor. He is determined to expel the Salvationists from the country. Why? Becuse they wear Native dress and because the adoption of Native manners on the part of one who was an official would bring the governing class into contempt. Could hatred of the Natives proceed further? These officials think of Natives as if they were beasts of burden. Their touch contaminates, and equality with them is not prescribed in their code of etiquette. They hate us because of our inferiority, and hate those with a double hate

that, led by a higher instinct, proceed to mix with us on terms of equality. A Native is to be down-trodden, but a European who associates with us, loses caste and is to be expelled beyond *kalapani*. Our countrymen, both Hindus and Mahomedans, should study the question carefully and form their judgments accordingly. The aspect of the matter, let us say, is not religious, but political. It is not a dispute about dogmas, but an open question of liberty. It is the first time when a Governor of a Presidency has told the millions of India that to be a Native is a crime for which nothing but social excommunication suffices. It is the first time when the perpetual inequality of races has been unblushingly proclaimed; the first occasion when individuals are incarcerated for identifying themselves with us, "dumb driven cattle." The Queen's proclamation declared all her subjects to be equal; and the Governor of Bombay bluntly asserts that document to be a blunder. Christ had love for all men; it is reserved for Sir James Fergusson to declare Christ to be a fool and set himself up as a greater prophet than he. Let not our countrymen, we say again, be befooled by the complacent remarks of those English journalists and officials who profess to speak for them. They say that we Natives are too shrewd to be deceived by the claptrap of the Salvationists, that we shall never treat them with respect, that we are not the people to sympathise with the grotesque caricature of Christianity which they present to us. Of course they flatter us, speak of our shrewdness and intelligence as a people, and all that. Let us not be imposed upon. Their object is to betray us, for they tell something that is not strictly correct when they try to inflict their own wishes upon us. Whatever our religious views may be, we are a nation distinguished for politeness. To lodge and entertain a guest

is a national virtue. Should we refuse to hear these two gentlemen and a lady, because, forsooth, they have adopted our manners? Governor and officials of Bombay, English journalists that profess to befriend us, we have found you out. Ye are not our friends, but our greatest enemies. Ye are trying to conceal from us what true Christ was, what Christian humility, forgiveness, sacrifice and meekness are, by presenting before us instead a man-made religion whose spirit is dipped in the deepest gall of race-hatred and whose message is the sword, and whose apostle is the Commissioner of Police, Bombay. Ye have come to hoodwink us, ye unfaithful Christians, and our return-message to you is only this—WE HAVE FOUND YOU OUT.

Let us examine some of the arguments brought forward by those enemies of liberty. Their stock argument is that the officials fear a breach of the peace. Was there any ground for this apprehension? Let us reproduce the following dialogue that passed between Superintendent Brewin and Major Tucker:—

Major Tucker.—You say that you believe if the Salvation Army passed through the Mahomedan quarters of the city, there would be a breach of the peace. Can you tell me if we have before now paraded through any of these quarters?

Witness.—You have, I know, paraded through one street, which is almost wholly inhabited by Mahomedans, I mean Babu Khote Street. I do not remember a single instance in which a show of violence has been made towards you, but I attribute that circumstance to the extraordinary Police precautions which have been taken.

Major Tucker.—We have been six days in the town; do you remember my telling you recently that during our stay here we had not received a single abusive epithet?

Witness.—I remember your telling me that neither you nor your colleagues had heard a single word of abuse directed towards you. I certainly should apprehend a breach of the peace if any other Christian assemblage or procession passed through the Mahomedan streets, making such a demonstration as that made by the Salvationists.

I have seen no attempt at the disturbance in respect of the Salvationists, but there was an attempt at a counter demonstration by the Mahomedans.

The following is the cross-examination of Mr. Smith, the Deputy Commissioner :—

Cross-examined by Major Tucker.—Can you say, from what you have seen of the Salvation Army, whether we would retaliate if attacked ?

Witness.—I cannot say ; in a riot everything depends on circumstances.

Major Tucker.—Do you think, for instance, "Lieutenant" (Miss) Thomson would be likely to create a disturbance or retaliate if attacked ? (Laughter.)

Witness.—You have asked my opinion, and I may say that I have no bad opinion of the Salvation Army.

Major Tucker.—Thank you, Mr. Smith. You say that the Mahomedans preached in the vicinity of the Salvation Army. Do you know if they preached actually against the Salvation Army ?

Witness.—I cannot say ; I was not close enough to hear. The Mahomedans, no doubt, try to get converts the same as other missionary bodies. I cannot say I have heard any personal expression of ill-feeling against the Salvation Army or individual members of that body. I have not observed any show of violence on the part of the Natives. They would not use abuse in my presence, knowing who I am. I do think there is something peculiar about the proceedings of the Salvationists which is likely to attract

the hostility of the Natives. I refer to their parading the streets, singing hymns, and carrying banners.

Cross-examined by Major Tucker.—I have followed your processions three times, but I have not noticed any disposition on the part of the Natives to attack or oppose you; on the contrary, they seemed to be mirthful.

Major Tucker.—Do you think they had any notion of our being dangerous characters?

Witness.—I do not think so; not even in Mahomedan quartes. I have never known you sing or say anything calculated to wound the religious susceptibilities of the people, except inasmuch as you addressed them as "sinners," asking them what would become of them on a particular day, presumably the day of resurrection. I have not noticed any antipathy towards you on the part of the Natives. There was no sign of any disturbance at the time you were arrested.

What does all this reveal? The officials speak in the language of "I Think" and "we think." They are not certain of anything. They never heard the Natives abuse the Salvationists; they never heard them utter anything calculated to provoke a breach of the peace; only, as Mr. Smith says "I do *think* there is something peculiar about the proceedings of the Salvationists which is *likely* to attract the hostility of the Natives." How clear, conclusive and convincing! They think that something is likely, and upon this *thinking* and upon this *likelihood*, they base their arrogant pretensions to trample upon liberty and the rights of conscience. Could impudence go further? Of late, however, we have heard notes of glee resounding from the official side. The other day a number of Mahomedans actually entered the tents of the Salvationists and damaged some of their things. Is not the prediction of the officials verified?

Yes, their prediction has been verified, and ours also has been verified. We knew that this open instigation to the Mahomedans to attack the Salvationists would lead to an actual experiment of the kind, and some Mahomedans have taken to the fun. If the matter ends so far, we shall look upon the proceedings of the police with nothing but contempt; if it leads to other troubles, why, the Bombay police will receive nothing but the curses of the community. But in no case will it receive credit for sagacity and common sense. We hope that public opinion will be strong enough to neutralise the silly attitude of the Bombay Government. The Town Hall meeting of yesterday will, we are sure, give the tone to future comments on the part of our countrymen. The action of the Bombay Government has somehow shown us that we live under a despotic rule—a rule, which, however generally just and upright, will not spare us if questions of right and race come to disturb the equanimity of a ruler. Unless promptly checked by authority or public opinion, the game will go on and it will be believed by the people that our life and limbs may be sometimes jeopardised even when a liberal ministry is in power and even when Lord Ripon is Viceroy.

THE NEW TESTAMENT.

PROPHETIC teachings agree in the main. Yet each great teacher has his distinctive truth to deliver. Competing sects hurl at each other the contemptuous challenge "Produce the credential of your *new* truth you may possess," As if all freshness and vigor have forsaken God's world as if the kingdom of the Spirit is a dull small circle endlessly repeating itself. Why is

the New Testament new? The teachings of faith, purity, love, self-sacrifice, though truly exalted, have their parallel. What is the truly new element in it? The new Testament teaches that Christ is the son of the Living God. The utter crucifixion of the flesh, the spiritual holiness which it teaches constitute the purity of the sons of God. The enthusiasm of love which it inculcates, which courts death and suffering to alleviate the evil of pain in others is the heavenly affectionateness of the Son. The faith and child-like trust that scorns to think of the morrow, but depends upon the Father for everything necessary for life and happiness, is the self-approving reliance of the Son of God. Hence we say that Christ did not come to teach morality, nor love, nor faith but all these teachings, and many more were included in the Sonship of God which above all he claimed, the law of well-doing, the law of humanity, the law of enthusiasm, the law of resentment, the law of forgiveness were component and homogeneous parts of the character of the Son of God. Nay this sonship involved within itself the very source of the law-making faculty which adopts its deliverances to every occasion of duty and trial. It is not therefore enough to say that the New Testament teaches morality, or philanthropy, or goodness. If it is said that the New Testament teaches the sonship of God all have been said that need be. The Son takes away the sins of the world. We have all to be the sons of God by acknowledgment, faith, and adoption. The wild olives have to be grafted on the natural tree to produce an abundance of the harvest of true sonship. We are the younger brothers and co-heirs of Christ, and are destined to share with him the crown of divine humanity. That is new teaching of the New Testament.

THE LORD'S SUPPER.

WAS an affectionate farewell, a personal union between the living and dead, and the foundation of an everlasting community. It was a personal bequest, a new covenant, and a tender parting. It was a sacrament, a symbol, a visible embodiment of the invisible Christ in the visible church. The disciples and apostles were each a limb, each a vital part of that corporate church, but Christ's flesh and blood, his spirit, his character ran through all, enlivening, combining, idealizing the whole. There is a celestial fitness in the metaphor of the vine, and its branches. The vine was sown in the flesh and blood of the Messiah in the soil of the soul of the apostolic church, and the husbandman watered it with the dews of grace. The parting Christ perpetuated his whole life-work in the new passover meal of the Last Supper. Truly may the Christian church be said to be washed in the blood of Jesus, and fed with the substance of his being. Visible representation of the invisible could not be fitter or more touching. Nor could Christ more effectually perpetuate his ministry in those who were to minister to the whole world. Where then is Christ? Not in fictitious portraits, not in sculptured forms, not in the mythological heavens. Christ is in the flesh and blood of every faithful believer. And what is the Christian Church? Not a farrago of false theology, or mumbling dogmatism, of routine-worship, and saint-worship. Christ's church is the spiritual church in which the brothers have the faith, love, and holiness, which the sweet Founder bequeathed to the world at the parting meal two thousands years ago. Verily may it be said that Christ has fled from the visible church which is so full of strife, contention, and mutual hatred, to that invisible church where sitting in the heart of the humble believer, embosomed in God, he calls me and you to the mansion of peace.

A LETTER TO THE LORD BISHOP.

TO THE RIGHT REVEREND EDWARD RALPH JOHNSON, D.D.

Bishop of Calcutta and Metropolitan of India.

MY LORD,

The prospect of a conference of the Bishops of India in the metropolis induces me to avail myself of the favourable opportunity to lay before yourLordship a few thoughts and suggestions which have been uppermost in my mind for sometime past. In the spread of Christian ideas and sentiments, of Christian devotion and purity in the land I am deeply interested as you are, though for obvious reasons your interest in the dissemination of Christian dogmas and doctrines must be far more intense. However widely I may differ from professed Christians in dogmatic theology, I yield to none in my anxiety to see the spirit of Christ assimilated to Indian life and character and an everlasting fellowship, established between India and England, Asia and Europe, through 'him crucified.' And it is for this purpose that I now beg humbly to urge upon your Lordship the importance of raising the tone and standard of Christian piety and righteousness among the higher classes of Christian residents in India. Every European in this land is a responsible delegate of the Church of Christ, a missionary, though unordained, called to bear witness to the Son of God in his life and character. And the higher his position the greater his responsibility. My Lord, if you can by God's grace, help the servants of Christ in this land to be more devout and pious and more spiritually-minded you will draw India's heart nearer to Jesus. One thing especially do I ask of your Lordship, that you will urge all Christian officials subject to your authority to attend Church regularly and profit by its weekly ministrations.

Secondly,—Unity in the Church of Christ. Sectarianism being a thing carnal is baneful at all times and in all places. But here in India it greatly hinders the acceptance of Christ by the people. When so many churches and sects offer themselves and demand allegiance, India confounded and vexed asks,—Which is the true Church of Christ? Is it not possible, my Lord, to introduce greater harmony into the Christian community in India? At least for India's sake these sects ought to merge their differences in a common cause. If Liberals and Conservatives, however great their disagreement at home, harmoniously co-work here for our welfare, why should not Broad Church, High Church and Low Church agree and combine as friends for India's regeneration? The Christian Church in this country ought to be broad enough to include even Catholics and Protestants in loving fellowship and co-operation. This may seem to some impracticable. But surely it is not too much to expect this of the followers of that great Master, who said, "By this shall all men know that ye are disciples if ye have love one to another." I pray sincerely and earnestly that God Almighty may establish greater love and harmony among the many Christian sects working in this country, and put an end to their unseemly jealousies and wranglings. And may you, so far as lies in your power, be instrumental in reconciling their differences, and promoting friendly feelings among them.

Thirdly,—Respect due to India and her institutions. It is to be regretted that the attitude generally assumed by the Christian community towards India's national faith is one of unmixed hatred and antagonism. Such an attitude is evidently incompatible as well with the ancient greatness and acknowledged merits of Hinduism as with the Pauline maxim of being all things to all men. That there are grave errors and obnoxious doctrines and practices in our national faith few will deny, and none deplores them so sincerely, none so anxiously

and prayerfully seeks their removal as the enlightened Hindu himself. The Christian missionary is quite welcome to denounce and attack all that is erroneous and harmful in the national scriptures of the Hindus, but in the interests of truth and of our great country we may fairly demand at the hands of our Christian brethren a more discriminating appreciation of the precious truths that are in Hinduism, more reverential regard for our national prophets, saints and devotees and a more scholarly study and treatment of the sacred books of the east. The late Bishop Cotton in opening the Cathedral Mission College read a hymn from the Rig Veda. My Lord, Christian preaching may be European to the men of Europe, but to the Indian it must be Indian. Such conciliation would not be compromise, but would undoubtedly win non-Christian hearts, as did Paul's preaching of old.

Lastly,—Greater sympathy with the natives of the soil. I do not understand why the honored ambassadors of Christ should live in India in a state of estrangent, and not penetrate more deeply into the affections and sympathies of the people. Such isolation is disastrous both to the cause of Christianity and to India, and I believe that the time has come when systematic and persistent efforts should be made to draw into more friendly relations, the ministers of the Gospel and the educated natives. Even those who minister to the European community ought to remember that their primary object is to prepare India for Christ. When I consider the large number of clergymen and missionaries employed in India their capacities and opportunities of usefulness, their devotion and philanthropy, I thank God that He has sent unto us so large and powerful an army for the good of my country. And I humbly entreat you, my honored and revered friend, to help my country by utilizing their services in the best manner and to the fullest extent possible. They ought to identify themselves with every

good work and every reform movement in the land, and lend their sympathy and co-operation to all classes of Native reformers and philanthropists. They should be foremost in helping forward every useful undertaking conducive to the material and moral well-being of the people. Whether it be education or charity or the promotion of social reforms they should evince their cordial and active interest, and thus prove that they are the truest and best friends of India. Lectures to educated natives and social commingling with the leaders of native society will also materially further the object in view. Thus by useful services and constant social and intellectual intercourse the servants of Christ will gradually win their way into the sympathy and love of the nation.

My Lord, I look forward to the reconciliation and union of the East and the West in Christ, and I sincerely trust and pray that the Holy Spirit may help you to use the high authority of your exalted office and your great personal influence as the Metropolitan of India in this direction unto the glory of God and the redemption of India.

Trusting you will forgive my presumption, and receive in a kindly spirit this hurried epistle, written in the midst of numerous and pressing engagements.

I remain,
My Lord Bishop,
Yours Sincerely,
K. C. SEN.

THE RAGE FOR MIRACLES.

WE disclaim all sympathy with the vulgar craving for the supernatural. The truest miracles to us are the complex operations of nature. The most wonderful

objects are the simple laws of nature in their hidden uniformity. We set our faces very strongly against those who hope to prove the divinity of Christ by representing him as an adept in the conjurer's art. We do not wish to criticize the ordinary doctrine of miracles. Let those who like believe in it. We are ourselves ready to admit that Christ loved to heal diseases, and alleviate suffering. But what we object to is that any one should place the divinity of the Son of Man on the unsound foundation of his having effected some extraordinary cures. The perversity with which a very large number of men have tried to do this has, in non-Christian countries, created a positive distaste for the higher precepts of the gospels. No part of the world is so full of the miraculous as the East, and especially India. Here the luxuriant imagination of the people weaves the most wonderful narratives around the character of the seer and prophet. These the educated mind of modern generations of our race has outgrown. And now to parade the miracles of Christianity as the most acceptable credentials of the divine character of Jesus is positively to lower and compromise his heavenly claims. That Christ cured diseases, and offered relief proves that he loved humanity in every form, and with all its ailments. But certainly the love was superior to the healing, and shows his heavenly nature more effectually than do the cures which could be, and are still enacted by men who are perfect strangers to the realm of spiritual excellence. Why then this traditional weakness for physical miracles? Christ's love, holiness, faith, and self-sacrifice worked the real miracles.

THE PADRI WHO FAILED AND THE PADRI WHO SUCCEEDED.

IT is quite natural that one who loves and honors Jesus truly should like to see him and be with him always. Having conceived this desire I went to a Christian Padri, and asked him to show me Christ of Nazareth. He was immensely pleased, and immediately and most cordially offered his services. For he took me to be a 'heathen,' and was anxious to save me. So he patronized me, and gave me books and counsel. Of doctrine I have had enough, said I, show me Jesus. Very good, said the Padri, come with me. And he took me over eighteen centuries of hard and thorny road, over hills of research and study and seas of speculations, to a country called the Holy Land. He accompanied me to a place where there were stones, and asked me to look beneath and see Jesus who lay interred there. I looked in vain. There was none to be seen. On remonstrating with him he persisted in saying, Yes the Lord Jesus *is* there, you are blind and therefore see not. I said, Reverend sir, is not Christ risen? How can he be here? The Padri looked confounded, and said in an apologetic tone,—I beg your pardon; yes Christ is risen. I forgot all about it; it is a scriptural truth. Then where am I to go?—I inquired seriously. Thereupon he modestly confessed his ignorance, and advised me to seek enlightenment elsewhere. I left him and wept bitterly, saying within myself, Jesus, Jesus, where can I see Thee? I returned home from the Holy Land disappointed and vexed. It suddenly occurred to me that there was an old Padri, my next door neighbour and a most intimate friend of mine, whom I had known for many years, and who was as devout as he was learned in the scriptures. I ran to him with eagerness and impatience, and at once opened my heart to him. But instead of pitying or patronizing me he began to rebuke me mercilessly. Assuming an

indignant attitude and tone he said to me, so long have you been with me and yet you have not seen Jesus! This flesh is Christ's flesh, and this blood is his blood, and yet you say you have not seen him! I was convinced, and I found relief. Christ dwells in the Christian.

THE HOLY MOUNTAINS.

THE mountains are stupendous witnesses of the Lord. They are towering mansions of the Most High. The fact has been acknowledged and felt in all ages. The devotees of all sects have borne testimony to it. He who loves God is fond of hills and high mountains: he wishes to magnify and praise the Creator in high places, far away from the bustle and traffic of the world, and far above the breath of its contagion. The Hindu's reverence for the hill is well-known. He has built his heaven upon the high Himalayas. The Rishis and the Munis made the hill their spirit-home, and in solitude indulged in those flights of devotion for which they were distinguished. Nor is Christianity less warm in its tribute of praise to mountains. We know it to be a fact that the very founder of Christianity "went to the mountains to pray." His famous sermon is known as the "Sermon on the Mount." In Isaiah we find repeated testimonies. Take the following among others:—

Let the inhabitants of the rock sing, let them shout from the top of the mountains.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Even them will I bring to my holy mountain, and make them joyful in my house of prayer.

He that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

In the Psalms we have the following passages:—

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Let mount Zion rejoice.

The mountains shall bring peace to the people, and the little hills, by righteousness.

His foundation is in the holy mountains.

To the hills then and to the mountains repair, ye who love the Lord, that ye may attain the heights and depths of devotion. To our countrymen especially we say, they ought to remember that their venerable forefathers gathered the riches of faith and communion upon the heights of Himachal, and that if they are only faithful and loyal to their illustrious ancestry they ought also to do honor to that abode of the Aryan's God, that old school of national training. How desirable is it that a temple should be raised in these days on the Himalayan mountains worthy of the Church of the New Dispensation and acceptable unto our God, and how desirable that to this Temple should be attached a holy Asram for the cultivation of devotion and yoga! To the Himalayan Brahmo Somaj we commend this idea.

THE UNITARIAN POSITION.

A STRANGE but happy coincidence. Just about the time the Apostolic Durbar of the Church of the New Dispensation indicted its suggestive epistle to the Unitarian Church in England the *Christian Life* published a most remarkable "Address by the Rev. Dr.

Putnam to Unitarians." Both are emphatic protests against secularism and materialism. Both insist upon spirituality and devotion. Both point to growing rationalism and sceptical negations as the one unfailing cause of the secession and desertion of thousands from the ranks of orthodoxy. Both appeal to the writings of Channing as embodying the purer faith of Christ, against which the protesting classes are so irreverently rebelling. And both recommend a return from free religion to faith and an extolling of prayer and devotion and the things of the Holy Spirit above intellectual license. It is to be hoped that the joint influence of this double protest, this combined remonstrance of eastern and western believers against rationalistic secularism will have the effect, under God's grace, of leading to a revival of true spirituality among both Unitarians and Brahmos and their sweet fellowship in spirit. How very emphatic and unsparing are Dr. Putnam's condemnatory warnings will appear from the subjoined extracts:—"With all our boasts of the progress and spread of Unitarianism, the fact remains that, as an organised body, we are little, if any, stronger than we were a generation ago. Here or there one may point to some increased numbers or activity; but here or there, also, you shall see as marked a decline. Grant that many valuable recruits have come to us from the ranks of so-called orthodoxy, yet they have been no adequate compensation for the losses we have sustained in the many devout and intelligent persons and families that have reluctantly left us for other communions which are ever ready and glad to welcome them, and complacently acquiesce in the exchange." . . . . "The many and mingled causes of the change referred to have operated to dilute the Christianity of our churches and organisations, our preaching and literature, to sink the Bible to a level with the books of other religions in the estimation of large

classes of our people, to dwarf the moral and spiritual stature of Jesus Christ or hide him altogether to their view, to secularise the Sunday and its public services, to give over to neglect—to use no stronger word—the rite of Baptism and the Lord's Supper, to discourage devotional habits and observances, and to lead men to materialism and atheism. So lax and loose a thing has Unitarianism come to be regarded in many sections of our land, that ministers who break with the old theologies and adopt extremely radical views seem naturally to drift to our own body, in whose churches they have been encouraged to think that they can proclaim whatever flagrant heresies or destructive criticisms they may please; for, has it not again and again been said, in the language of a prominent Western preacher writing for one of our papers, 'God or no God, immortality or no immortality, Liberty must be our watchword?'" . . . . "The grandest and most impressive meeting I ever attended was the closing one of the Channing Centennial Celebration, in Brooklyn. That illustrious name it was, or rather the faith which it represented—so broad and beautiful, so undeniably spiritual and really evangelical, and so wonderfully illustrated by a life and character like the Master's own—that drew that mighty concourse of men and women there, making us all feel, as we never felt before, the meaning of the Saviour's words, 'That they all may be one.' Was it not a fore-vision of the blessed time that is yet to be?"

THE CREED OF THE EARLY CHRISTIANS.

WHAT was the creed of the early Christians?—is a question interesting as it is important. The age in which we live and the surroundings which beset us at the present day are so much at variance with the

spirit of the early days of Christianity that any attempt now at the solution of the question at issue must seem to be almost hopeless. It is a favourite opinion with a certain class of people to maintain that the Apostles' Creed swayed the faith of the early Church; but this assertion is so groundless that it cannot bear the test of criticism. It cannot be substantiated by the writings of the early anti-Nicene fathers of the Church. From recent inquiries it has been found that the Roman Catacombs offer considerable help towards the solution of the most important problem before us. The late learned Dean of Westminster says that, "the principal ideas of the early Church are enshrined in the Roman Catacombs, and yet they were unknown to the ecclesiastic historians. There are no allusions to them in Gibbon or Mosheim or Neander; Dean Milman's history in the first quarter of the present century seems to be the only exception" The catacombs alluded to are places of burial of the early Christians, on the walls whereof and on the sepulchres themselves are paintings and representations, mostly of subjects from the Bible. They are expressions of the hopes and fears and the aspirations of the Christians of those days. From these it appears that, they were more liberal than their brethren of subsequent times. "It is astonishing," says the learned Dean, "how many of these decorations are taken from heathen sources and copied from heathen paintings! There is Orpheus playing his harp to the beasts; there is Bacchus as the god of the vintage; there is Psyche, the butterfly of the soul; there is the Jordan as the god of the river. There is also the figure of a dead person represented in the attitude of prayer standing with outstretched arm to receive the gifts of heaven. These earliest representations of the popular belief are handed down to us as the most cherished, the all sufficing token of their creed. They are very simple but they contain

a good deal." But the most prominent of these representations, it is said, is that of the Good Shepherd in the bloom of his youth, with a crook or a shepherd's pine in one hand and on his shoulder a lamb, which he carefully carries and holds with his other hand. We see at once who it is: we all know without being told. There are two representations of the Good Shepherd; One is from the third Gospel which speaks of the shepherd going over the hills of Palestine to seek the sheep that was lost; the other, that from the fourth Gospel, which says, 'I am the Good Shepherd,' or as perhaps we might venture to translate it, 'I am the Beautiful Shepherd.' This in the earlier Church was the one sign of Christian life and of Christian belief. This gives answers to the question—what was the popular religion of the early Christians? It was in one word the religion of the Good Shepherd. The kindness, the courage, the grace, the love, the beauty was to them, if we may so say, Liturgy, and Articles, Creed and Canon, all in one. They looked on that figure, and it conveyed to them all that they required. After the Good Shepherd comes the beautiful representation of the "vine and the branches." These and some other simple representations of the Bible conveyed to their mind a world of meaning, a sweeping torrent of ideas and an overpowering inspiration moving their inmost feelings and deepest impulses. These were the fresh and living doctrines and dogmas of their simple faith. We too believe that the simple religion of Jesus is far above all dogmatic theology. Nothing tends so much to lower the high standard of true Christianity as the endless dogmas that have been in the course of ages engrafted on the pure religion of Christ. It is most important that such admixtures should be thrown aside and the real truth discovered. Why should we not humbly ask Jesus himself what should the creed of his disciple be?

CHRIST AND KESHUB CHUNDER SEN.

RATHER sensational heading! Yet stumble not, reader, but read on. Jesus Christ came to the world to save sinners. He had no other object in view. Keshub Chunder Sen is also anxious that the world should be freed from error and sin and regenerated in righteousness. Christ preached the Kingdom of Heaven as the ideal of social perfection and the final destination of progressive humanity. Keshub too is trying humbly and prayerfully to establish the holy Kingdom of Heaven in India. Christ demanded absolute self-abnegation and asceticism. Keshub too tries to make men give up all worldliness and carnality, and take no thought whatever for the morrow. Christ laid great stress on the virtue of forgiveness, and preached the highest doctrine of love, the love of enemies. That most exalted ethics Keshub also preaches to his countrymen. In water-baptism, said Christ, is the type of spiritual purification, and in bread-eating the type of spiritual assimilation of godly life. So says Keshub to the Hindus. Christ had no other creed than this,—Love God and love thy neighbour. Keshub too recognises no other creed, and always preaches that simple and sweet gospel. Christ did not proclaim the whole truth, but left it to the Holy Ghost to lead men to all truth. Keshub also magnifies the Holy Spirit as the Living Guru that teaches all truth, and supplements and perfects the teaching of Christ. Salvation, according to Christ, is not mere emancipation from the bondage of sin, but partaking of the divine nature. And what else does Keshub preach as the highest mukti but the eternal yoga of the human and the divine? Christ said, Be perfect even as God which is in heaven is perfect, and he would have men acknowledge no lower aim of life. Keshub's theology too ignores all lower standards of earthly excellence, and

condemns all manner of compromise and half-reform. Christ announced his mission to be not to destroy but to fulfil the older dispensatian and perfect it. So is Keshub, not an enemy or destroyer of the previous dispensations of God, but a friend who seeks to fulfil them and carry them out to their ultimate logical sequence. Christ preached faith and hope and heaven to the vilest sinner in the parable of the Prodigal Son. Keshub has no other gospel to preach than this parable, which is the essence of all scripture. Christ spoke of himself as the Son of God and declared himself as the universal and eternal atonement of sinful humanity with the holy Father. Keshub also believes thoroughly in Christ's sonship and reconciliation, and bears witness unto this truth. Christ said, I am the way. So art thou, O Jesus, says Keshub. I am the bread of life and shall be eaten by my disciples, that I may become flesh of his flesh and blood of his blood, says Christ. And Keshub, the loyal disciple of the Lord Jesus, lives in Christ Jesus, grows in his strength and rejoices in his joy, and verily Keshub's flesh is Christ's flesh through faith and his blood the blood of Christ. Christ said truly, wherever my disciples and servants are there am I always, and wherever I am there they shall be. So there Yesudas Keshub is there is the blessed Yesu, and where Yesu is there is and shall ever be his faithful servant Yesudas. Jesus loves the poor sinner, pities him, regenerates him and dwells in him, and he in him, and they both dwell together in the Father. So in Yesudas is Yesu and in Yesu is Yesudas living in secret yoga and intercommunion, and both they good master and vile servant, are one in the Father. Happy, happy, happy, am I, says Servant Sen, and thrice-blessed in my master Jesus.

THE THREE MESSAGES.

THE Church of the New Dispensation must congratulate itself and the minister upon having proved an instrument in the hands of God of calling forth two most important Messages from the two great divisions of Christ's Church in India. Whatever may be said to the power and influence of our holy church, by friends or foes, it is clear that its New Year's Message of Peace and reconciliation addressed to all the nations and churches in the world, far from being ignored or disregarded, has been considered worthy of serious response and suggestive criticism. When the Message was first published great was the outcry against it among the thoughtless. It was pronounced impertinent and ambitious, childish and senseless, arrogant and blasphemous. And many there were also who passed it by with a quiet and contemptuous smile. But noble Bishops and high dignitaries, entrusted with the stupendous responsibilities of Christ's ambassadorship and anxious for the spiritual welfare and redemption of millions in this land committed to their care, have thought otherwise. They too have condemned the message; they are not on our side. But they have pondered on it; and they feel it is not without deep significance among the signs of the times however erroneous or harmful it may be.

And what is more, they have made use of it for their own purposes, and have publicly met by countermessages. If the Message of our Church has done nothing else, it has done glorious good work by furnishing an occasion for calling forth these two important documents, the "Message of the Church of England Bishops in India and Cylon in Conference assembled in Calcutta" and "A reply" to the above by the Right Reverend L. Meurin, S. J., D. D., Bishop, Vicar Apostolic of Bombay, entitled "The True Basis

of Christian Fellowship." In the publication of these papers there is surely abundant cause of congratulation for every believer in the New Church. Thus the year 1883 has given the world three remarkable Church manifestoes,—Theistic, Protestant and Catholic,—which, for many years to come, will furnish food for thought to the reflective mind, and help to influence in however small a measure the destiny of this great nation. The Protestant Message we have already noticed. Bishop Meurin's pamphlet is a masterpiece of polemical literature in scholarship, in diction, in clearneas of thought and expression, in dispassionate reasoning, and in fairness and courtesy towards the opponent, it is simply unrivalled. Its type is clear as crystal, and yet vigorous and argumentative. Not vapid, not frothy, not defiled by personal reviling or angry invectives, as similar writings unfortunately are. The Right Reverend prelate evidently argues as one who is fully conscious of being a master of his situation. We must confess we have risen from a perusal of the pamphlet with the impression that the author is a mighty logical combatant. Having said this much in praise we are bound to admit that the arguments adduced by the Catholic Bishop are not unanswerable. We now proceed to the work of respectful criticism, and we trust we shall not be considered presumptuous.

All the three Epistles relate to fellowship and federation. The New Dispensation attempts to build the largest fellowship upon the basis of 'all truths and all scriptures and all saints'. It aims at universal alliance, into which all men and all churches are welcome on the sole condition of loyalty to Theism. As we come to the second message we find the area of fellowship considerably narrowed. The Protestant Bishops" in conference assembled"only suggest a Protestant union, from which all bodies of non-Chris-

tians are excluded. True, they have "a message for all," but they would fraternize with none but those who sign the articles of Faith. The least Catholic of the messages is that of the Catholic Bishop. Its scope of federation is the most limited and its brotherhood the smallest one can conceive. It refers the "narrow gate" and will have only a Roman Catholic fold. Now what we want is a Human Catholic Church, which by assimilating all truth and honoring all the dispensations of God shall build up Universal Brotherhood on earth and destroy every form of sectarianism. Which of the three messages points to this blessed consummation?

Touching the question of authority, the learned Father would have the world believe that authority belongs to none but the Catholic. The Protestant Bishops have no "message" from Almighty God; they have no credentials; they are not Divinely inspired or commanded; they publish an unauthorized fiction in the name of the Lord. The Theistic message is characterized in yet stronger terms. "The expressions when taken in their literal sense contain a blasphemy and an imposition." Every reasonable man must either execrate this self-assertion of the Babu as blasphemous arrogance and imposition or compassionately smile at a delusion not unfrequently met with among religious enthusiasts." He has been either guilty of imposition or subject to hallucination. The former of this alternative I believe to be highly improbable, the only redeeming word is "almost sure." In the above impeachment the only redeeming word is "almost" and even that is to us a relief and a consolation, as conveying at least a doubtful censure, if not a compliment. If Bishop Meurin is still open to conviction, as the words "almost sure" would imply, may we ask him, what strange hallucination is there in a man in receiving and preaching as divine

every doctrine he believes to be true? Every religious leader, nay every humble believer sees in his creed the sea of heaven. Every doctrine of his church is to him God's truth, or he would not believe it. Every moral injunction is a direct message from the Lord, or he would not accept it. In such proceedings we see no hallucination, but sober reasoning and common sense. On the contrary the wildest idiocy and self-deception we would ascribe to him who believed a doctrine to be true and yet not from God, and who went about preaching messages to the world which he knew to be only the infernal utterances of Satan. Keshub Chunder Sen's religion may be wrong and impure, but so long as he believes it to be true he is bound to regard every word of it as divine and he is fully justified in proclaiming to all the nations of the world every syllable of this Gospel as a messsge from heaven. Dr. Meurin does the same thing; the Anglican Bishops do the same thing. They hold their respective creeds to be divine and they therefore preach them as infallible and authoritative messages revealed by God, not the crotchets or inventions of man's wrong intellect. And if in so doing they are not guilty of imposition or hallucination why should the poor preacher of the New Dispensation be ridiculed or hated as such?

But it is contended that only miracles can prove a message to be inspired and divine, and that "if God had really selected and sent Babu Keshub Chunder Sen to be His Apostle He would have endowed him with the gift of miracles, or with that of prophecy, or with both." This damaging argument the learned author applies also, and with perfect consistency, to the Bishops of the Church of England. He pertinently asks—"if the divinity of his [the Babu's] own mission and message is considered doubtful for want of miracles and prophecies, where are the miracles or pro-

phecies to authenticate the divinity of the eight Anglican Bishops' mission and message of fellowship ?" And may we not apply the same crucial tests to the Catholic Bishop himself ? Where are his credentials? What proof is there of the divinity of his mission and message ? Are there miracles to verify the infallibility of his testimony ? Surely no angel hand dropped his pamphlet into our hands ; no voice in heaven attests the genuineness of its teachings. Bishop Meurin is no miracle-worker. And yet he believes that his message is true and divine and may be accepted as such ; or he would not have published it. No reader of the pamphlet would be so foolish as to inquire,—Does the author support his statements by a good number of miracles ? Why ? Because truth commends itself apart from signs and wonders, and is its own testimony. And if the Catholic Bishop can claim the right to speak in the name of God, and demand allegiance without any supernatural gift, why not the humble apostle of Theism ? It is clear then that the three messages are all on the same level and must stand or fall together. To the author of none of these neither to the Catholic nor the Anglican Prelate nor to the Theistic Apostle belongs the gift of prophecy or miracle. Nevertheless there may be truth, God's truth, in all the three messages, and so far as they are true they shall be accepted as authoritative and divine. They differ, they contradict each other ; yet the truth in each is sure to prevail. Not by miracles will these messages be judged, but by their intrinsic truth, by their own merits. Let the world dispassionately and prayerfully judge if the message of the New Dispensation, inculcating universal love and reconciliation and brotherhood upon the widest basis of truth, goodness and holiness is a lie, or a message from God Himself to man.

It will perhaps be urged,—But this apostle of the

New Church pretends to be a prophet and professes to have received supernatural messages, such as Jesus claimed. We say, no. No prophet is he, nor any inspiration or revelation he boasts of other than natural, such as is vouchsafed by Providence through natural processes to the humblest believer. His message he distinctly believes to be inspired; and he wrote it under command, and therefore with authority. So the Anglican and the Catholic Bishops too believe that they have written their messages under Divine command and approval, and they confidently publish them in the name of God Almighty and His infallible church. In neither case is there anything beyond natural inspiration, and the command of conscience, which is a command of God.

But then why use "the words of our common language in another sense than that which they possess by common consent?" Why speak of Dispensation and Apostle and Inspiration in any other than Christian sense, and thus mislead the public? 'Dispensation' means Christianity: 'Apostle' means the chosen "fourteen," 'Inspiration' means the inspiration of Christian "Prophets and Apostles." Bishop Meurin may push the argument farther and farther to a dangerous extent, and say, 'God' means Christ; 'Worship' means, Christian Prayer; 'Piety' means Catholic piety; 'Asceticism' means the life of a monk, 'Immortality' means the Catholic's heaven; 'Son of God' means a Catholic believer; scripture means the Bible of the Catholic Church; 'Saint' means only Roman Catholic saints; 'Authoritative command' means Papal injunction &c. Such an arbitrary and coercive process would completely shut us up to the alternative of altogether abandoning English theological words and chosing some other language instead. But Dr. Meurin evidently forgets that we are Bengalis, and not Englishmen, and that our

English is only a translation of our Bengali and not our original language. We must therefore decline to plead guilty to the charge of perversion of language. Our vernacular of which 'New Dispensation' is the English rendering is 'Naba Bidhan.' This is the expression we constantly use among ourselves, and surely there is no perversion of the English language here. Were Bishop Meurin to preach in Bengali to a Bengali congregation he would have to use the word 'Bidhan' for Dispensation, and then some of our people might step forward and say,—Right Reverend Father, the word Bidhan means—Bidhan, that is, the Brahmo Somaj; why should your Lordship use it in Christian sense, diverting it from the sense which common consent attaches to it? And if the Reverend Father were to use the word 'Iswara' for God, 'Puja' for worship, the Hindus might remonstrate with him for such unwarranted use of Sanskrit words bearing a definite Hindu meaning. On the subject of language therefore, there ought to be no cavilling, so long as we take good care to define accurately the words we use, and explain fully the meaning we attach to them.

INSPIRED TEACHING.

IF humanity, faith and holiness are combined, they concentrate the whole spirit of the sermon on the Mount. The beattitudes, the exhortations to forgiveness, to alms-giving, to prayerful asking, to the manifestations of virtue, likened unto a city that is set on a hill, and the light put on a candlestick, are but different illustrations of that exalted teaching which has its basis on the sentiment of deep pure humanity. Half of it is composed of the love of God, and half

of it is composed of love of man. The secret fasting and prayer, the meekness, the gentleness, the rejoicing in the midst of persecution, the hungering and thirsting after righteousness are all but different sparks of the flame kindled by the love of God. The forgiveness and the charity, the peace making, the benedictions in exchange for curses, the forbearance from judgment are all the results of the genuine love of man. The whole life of the Messiah was one continued acting out of this double-natured love, every precept rigorously followed, every truth of teaching sealed with blood, which is the test of all genuine inspiration. The most characteristic doctrine of Jesus which has been made use of among the people of the East is taking "no thought for the morrow." The whole structure of resignation, dependence, and asceticism produced by this doctrine is raised upon the inculcation of Faith. This faith is the corner stone of the religion of Christ. It is the light of the body, the singleness of the eye, the power of perception of all spiritual realities. A mustard-seed of it contains great virture in the kingdom of Heaven. It is the secret of all miracles, all healing, even the very raising of the dead from the grave. The inspired teacher raises his precepts to the culminating point when he exhorts the disciple, to "be perfect even as your Father in heaven is perfect." Here humanity and faith ripen into holiness. The purity of the eye, the deeper purity of the mind, the absolute renunciation of anger, pride, and lust, the doing of all good things, the suffering of all wrong, the seeking of the kingdom of Heaven at all sacrifice constitute indeed that "strait gate and narrow way which leadeth into life, and few there be who find it."

It is this holiness that is laid up as "treasure in heaven where neither moth nor rust doth corrupt." Often and again does Christ lay stress on hearing

these things, and *doing* them. The promise is to them that that take up the yoke. And these are the wise men "who built their house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." Such is the part that holiness plays upon the teachings of Christ.

These are his teachings respecting the conduct and character of men. There are other teachings which relate to the relations between himself and his disciples. These relations as described by him involve most interesting views about the attitude he occupied towards the Supreme Spirit. By repeatedly affirming himself as existent in, and united with the Father, and predicating the same sort of composite and co-existing unity with his disciples, Christ laid down a spiritual kingdom in which all true believers have a common and co-ordinate life in God. The profound metaphor of the vine and the branches must for ever remain as the type of eternal spiritual relationship between ideal and organized manhood. And the holy sacrament of partaking of the flesh and blood of Christ shall illustrate and confirm its meaning. The inspired teaching of Christ is not only to regulate conduct, but the whole being. It does not only teach, but convert, it transfigures manhood into the glorious attributes of Divinity, and makes man as perfect as the Father in heaven is perfect.

CHEERING NEWS FROM SOUTH AFRICA.

WHO can read the subjoined message from Canon Davies without believing that it was dictated by God Himself? Nay we shall employ more positive and orthodox language. The Lord Himself has made his

servant write to us this sympathetic epistle to cheer us and gladden us and make us, already happy, ten times happier on the occasion of our present anniversary festival. What better present can come to us from the West at this festive season? What better assurance of love and sympathy can the Established Church of Christ send us through one of her most exalted prelates? Mr. Davies is a Christian and a Canon of the Cathedral in Grahamstown. He writes under Divine command, and in the spirit of his master Jesus. He speaks to us not as one of us, but as a Christian of the orthodox Church. He does not compromise himself. He speaks boldly, honestly, without fear, without equivocation. Nay he writes in the name of Christianity, of Christ, of the Church of Christ. His voice is the voice of an entire congregation of believing Christians. The finger of God is in every word of this sacred message that brings to us, Theists of the New Dispensation, love and blessing from the Church of Christ in Africa. The testimony is simple but grand,—the New Dispensation is just the thing this servant and disciple of Christ had been hoping all his life! Brother, you have said much, enough to fill our hearts with joy and inflame our enthusiasm in the service of that sweet Dispensation to which God has called us. Here are the words of the message:—

"I am now Canon of the Cathedral here; and have just read in the *Contemporary Review* for October Dr. Knighton's paper on 'The New Dispensation.' I feel that it is for this I have been hoping all my life—now of more than fifty years' duration. Will you put me in a position to announce particulars of this grand scheme to the large congregation amongst whom I minister here? I hope at once to preach on Dr. Knighton's article; but it will be a long while before this letter reaches you, and I shall be able to recur to the subject when I hear from you again,

especially after I have once interested my people in it. Before your magnificent conception all else seems dwarfed and stunted. Surely it would be well if preachers of position and influence *inside* the different systems you seek to fuge could be got to bring the subject before their congregations. I see no other means of confronting materialism than by some such union of *all* spiritual believers. Pray put me in a position to speak more particularly of the 'New Dispensation.' Wishing you God-speed from my heart, and a long life to carry out your magnificent scheme, I remain yours most faithfully, MAURICE DAVIES.

IT is not merely Hinduism that glorifies mountains. The Bible too bears repeated testimonies to the holy and heavenly character of these sublime works of nature. The prophet Isaiah often speaks of the *holy* mountain. Jesus too loved the mountains, where he often went to pray, and from where he preached his famous Sermon.

THE sacrament of bathing was administered on the assembled devotees from all parts of the country on Sunday last, and the sacrament of the holy food on Wednesday. The Minister performed the ceremonies. The invocations and prayers were very much like what took place on a previous occasion, when the Minister himself received the sacraments. The assembled theists bathed in the Kamal Saravar, the tank in the compound of Lily Cottage; and ate Mohunvog and drank water.

ANCIENT Christians oftentimes adapted old popular heathen festivals to the spirit of the new religion. For instance the Easter festival, for which it is the season now, was adopted from the festival kept by the heathens in honor of a goddess called Easter. It is kept by the Christian to commemorate the rising of Christ on the third day, or Sunday after Good Friday. It is said in several religious papers, that Easter this year falls on the anniversary of the day in which the Resurrection really occurred.

IT seems many who composed the audience of the Minister in the Town Hall discourse did not understand the substance of the Message of Asia to Europe. The speaker had in the previous year elucidated the doctrine of Trinity, this year he took up the Christian doctrine of Atonement, and expressed his views on the still unrealized ideal of religious Unity which was preached by Christ both in his life and death. Christ's atonement was not only the reconciliation of man with God, but of man with man, of sect with sect, and of religion with religion. The religious unity of all the continents, and all the great faiths was the burden of the Town Hall discourse.

MAJOR TUCKER'S imprisonment has proved, as was expected, the prophecy and prelude of increasing troubles in the Western Presideney. The incarceration of the leader is only a warning, and a most serious warning it is, that his followers should go and do likewise. So the Bombay Police will have a whole host of devout criminals and Christian budmashes, to deal with. Alas there is no peace for the Bombay

Police, and the Salvation Army seems determined to give them infinite trouble. A private telegram informs us that Captain Bullard, Miss Thompson, and Miss Roberts have been arrested for singing in procession in a Hindoo locality." Query,—If a hundred believers were to sing the name of the Lord in the streets of Bombay would there be accommodation enough in the local jail?

ONE of the poular representations of Christ is with a crown of thorns on his head, and a piece of cloth round his eyes. The crown of thorns stands for his sufferings, and the cloth that blinds him stands for his faith. If he knew of the glorious future that immediately awailed his departure from the world, his agony would be less complete. But he knew no more than this that the Father wanted him to resign his life in the present, and the future was to him a sealed book. He suffered not in the anticipation of great consequences, he calculated not the effects of his labours, he died blindfolded in the simplicity and wholeness of his faith, in the absolute self-surrender of his obedience.

THE only strong argument with which the *Indian Churchman* tries to assail and demolish the Minister's published Message to the Great Nations is that it has offended some men of his school. If this be Christian argument, our contemporary ought to be ashamed of his Christianity. Tell the truth even though ye thereby offend the whole world,—this, we believe, is the substance of Christ's teaching. The *Churchman*

ought to remember that the world is at enmity with God, and that those who wish to serve and please their Maker must be prepared to incur the displeasure of the world. If he takes up the cudgels on behalf of the Satan of Sectarianism, and feels so greatly offended by a message of peace, as to cry, Cursed are the peace-makers, we disciples of Christ can only treat his curse as a blessing.

CHRIST as the Son of God is our brother. We, therefore, entreat the Christian community to apply to him the designation of brother more frequently than they seem inclined to do. Is it not easier and sweeter to realize Jesus as our brother than, as the Son of God? Surely as a brother he is nearer and dearer to us. How often did Christ himself speak of his disciples as his "brethren"! Take the following passages:—"In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then said Jesus unto them, "Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." "Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God."

WAS there nothing like Sradh in the primitive Christian Church? There was. The annual commemorations of martyrdom were nothing but Sradhs held in honor of departed saints. The tombs of the early martyrs attracted every year numbers of pious Christians, who came with their families and friends. These tombs were situated in wild and distant solitudes or concealed in the depths of subterranean dungeons.

The ceremony was simple yet impressive. After the Lord's Supper had been partaken of, a collection made for the poor, and a variety of sacred hymns sung, the acts of the martyr were read publicly, and the whole was concluded by some pastor of eminence for piety and eloquence in moving the passions, enforcing the lessons of faith and holiness that were inculcated in the life and death of the departed worthy. The earliest notice of such Christian commemorations or Sradhs occurs in the beginning of the second century on the martyrdom of Polycarp. It runs thus:—"Having deposited, in a suitable place, all that remained of the servant of Christ, they resolved, if Divine Providence should favor them, to return to the tomb on that day twelvemonths, and celebrate the anniversary of his martyrdom, with the view not only of cherishing the memory of departed worth, but of holding forth the character of that apostolic man for the encouragement and support of others, who should be called in after-times to give a similar testimony to the faith. It was a reasonable and a Christian service, in which no element of superstition mingled, and no trace of any sentiment was to be found that was not in perfect unison with gratitude for the grace which had enabled the martyr to trumph in his death. By these annual festivals, the deeds of the martyrs were kept in undying remembrance." How very desirable such festivals in honor of the world's martyrs and Saints—how profitable!

SOME people have asked us now and then what we think of the Gospel narrative of Christ's birth. We declare once for all that we are thorough believers in the miraculous conception and birth. But then let it be borne in mind that we hold Christ to have been and

to be a *spirit*. We believe in the miraculous spirit-birth. All flesh is born of woman; and all spirit of the Holy Spirit. Christ was the spirit of humanity, and as such directly emanated from the essence of the Divine. Christ had no father but the Spirit Father in heaven. He came to establish the Fatherhood and the sonship. He knew no intervening personality between his spirit and that of the Father. He was born in God, nursed in God, he died in God. Christ was the essence of the Father reborn in humanity. And fitly has that birth been idealized in the miraculous conception. If it had been Christ's mission to establish the Motherhood of God also, which it was not, the Spirit instead of the woman Mary, would have been recognized as the Virgin Mother. But as fatherhood becomes incomplete without its necessary correlative, Mary has been exalted into the Divine Mother. To us in the New Dispensation, the Motherhood forms a separate article of faith. We, on the one hand, escape Mariolatry by accepting God alone as the Mother of mankind. On the other hand we escape Christolatry by accepting Christ only as the Son and never the Father who is eternal and infinite. The birth of Christ is the birth of the most exalted humanity. The birth of Christ is the birth of the regenerated spirit of mankind. The birth of Christ is the birth of the spirit of all faith, love, and self-sacrificing obedience. Is not that spirit a strange mystery in this selfish carnal world? Is not the conception and descent of that spirit the most wonderful miracle? Those who believe in the spirit Christ cannot but believe in the miraculous conception and birth.

IN the course of his recent lecture on the New Dispensation, the Rev. Mr. Cook of Boston made use of certain remarks on the minister's attitude towards Unitarianism which require a brief explanation. The passage runs thus:—"He [Chunder Sen] is far more than a Deist. He called Martineau and Parker cold. He cannot tolerate Unitarianism, although it has treated him with the utmost courtesy. . . . I asked Mr. Sen point black: What do you think of Unitarianism? His answer was, its representative in Calcutta has made it ridiculous here." It is a well-known fact that the minister cherishes the profoundest respect for Dr. Martineau, and that in all the higher forms of Unitarian faith and devotion he is one with him and with the best Unitarians of the day. But he thinks that Unitarianism does not go far enough, and that like all western creeds it is "cold" and dogmatic. Dr. Martineau's philosophy joined to eastern inspiration would be just the thing after the heart of our minister. As regards the charge that Unitarianism has been made ridiculous here by its representative, [perhaps Dr. Dall is meant] we must say the charge is unfounded. What the minister urged was perhaps the failure of Unitarianism in India as a proselytyzing Church. Mr. Dall has hardly made any converts here, and for this not he but his church is responsible. The Brahmo Somaj does all its work, and more.

THE *Indian War Cry* publishes the following epistle of the Minister to Major Tucker of the Salvation Army in Bombay:—

MY DEAR SIR,

In acknowledging your kind message I am delighted to observe that you so generously appreciate our humble sympathy in the hour of your trial and trouble.

Such fraternal sympathy as we have given you inspite of wide theological divergence is the tribute which every man owes to God's persecuted servants. You have been most unkindly and unjustly persecuted, because your love for God and Christ exceeds the limits of conventionalism. And as you have been prosecuted and harassed in the name of the Indian community; it is cumbent upon every Indian emphatically to assert that far from having any sympathy with your prosecutors, he is ready to protest against the cruel and unjust treatment to which you and your co-adjutors have been subjected. Against this treatment are arrayed both the law of the land and the spirit of the Hindu nation, while the religion of Christ blushes as it looks upon the humiliating spectacle of Christians in high places trying the faith and patience of their poorer fellow-Christians. Thank God, the better classes of the native community here have publicly vindicated themselves by a clear and decided protest. It now remains to be seen how India's noble-hearted Viceroy will deal with their considerate appeal in your behalf. Will he not uphold toleration? You have wisely resolved not to resent. Forgive and forbear, and meekness will triumph in the end. Accept for yourself and your comrades our fraternal love and cordial good wishes, and,

Believe me,
Yours ever for the establishment
of the Kingdom of Heaven in India
KESHUB CHUNDER SEN.

HINDUISM.

THE VANI OR WORD.

THE Hindu scriptures are not silent on the theology of the Word. It seems almost incredible that the Hindu mind should recognise the Logos. And yet so it is. The corner-stone of Christian theology—the incarnation of the Word—occurs in the Bhagavat, the principal scripture of the Vaishnavas. Deep is the wisdom and profound the devotion and love in that marvellous book. One cannot but love the Bhagavat,—so deep, so sweet! Ponder on the following verses:—

Yathánalah khe'nila bandhu rushmá
Balena dárunyadhi mathyamánah.
Anuh prajáto habishá samidhyate
Tathaiva me vyakti riyam hi váni.

The above lines may be thus translated:—

Fire, whose friend is the wind, is heat in the sky; if there is violent friction with wood fire is produced in atomic proportion; if clarified butter is put in, it bursts in a blaze. So is the Word my manifestation.

In this passage the Word of God is compared to latent heat diffused in all space; it exists everywhere and in all objects, veiled and concealed. Then in humanity, in ordinary humanity, the Word is developed but only very slightly. But when butter enters into fire there is a blaze. So when inspiration enters the heart of the devotee, the saint, the son of God, then comes the Word in full blaze, in the perfection of manifested glory. The *Krishna Sandarbha* says with reference to this remarkable passage that ordinary people do not see the manifestation of God because to them it is not manifest: the outer circle of believers dimly apprehend it in the mind; but it is fully realized in God's own people—"Svaparijanánám prakatah."

HINDU LOYALTY.

THE East is the land of symbols, of imposing ceremonies, dazzling colours and personal attachment. Here concrete realities flourish and abstractions have no charm. In India the most transcendental pantheism soon crystalizes into gross idolatry. And politics loses its vitality and force unless it is embodied in personal royalty. Mere ideas can hardly acquire a mastery over the oriental mind unless they present themselves in concrete forms. The tender susceptibilities, the delicate fancies, and the profound emotions of the Hindu heart demand a resting place in tangible creation, in objects that can be seen and felt. It will not hang its affections in empty space. It will not fasten its love in abstract principles or logical proposition. It must have a person to love and honor. This applies both to theolgy and politics. Abstract notions of constitutionalism, loyalty to law, balance of power and such things, which find favor in the west have no influence here. Eastern nations cannot realize invisible and metaphysical governments. They would see their sovereign before they can give him their love and loyalty. Republicanism, socialism and other political *isms* of the west have no meaning whatever to our countrymen, who recognise only one form of government, namely personal monarchy. The Hindu's idea of the State is the household vastly enlarged. His sovereign is the father of the people, and the subjects are as children. This idea of a fathersovereign seems to be inherent in the Native mind, and no amount of occidental civilization can efface it. If we love and revere our Queen-Empress, we can love and revere her only as our mother. No other politics is possible in the east. Before an empty throne of abstract justice, before such a thing as crowned constitution-

alism our people will not bow. Justice and law must be incarnated in the flesh before the nation can be persuaded to offer the tribute of its loyalty. Of course we speak of the masses, among whom we see the true type of Indian nationality, and not of the exceeptional few whom philosophy has exalted above their species or whom English civilization has given a doubtful varnish. Among the handful of our educated contrymen we may see spirited democrats, through-going republicans, uncompromising levellers, fiery radicals and even sworn nihilists, but the cries of these young champions of frothy patriotism touch not, change not the heart of the nation which is in core attached to royalism. The fact is we have been accustomed for centuries to regard our own Rajas and Ranis as the parents and guardians of the people, and to maintain towards them domestic and homely relations. The very scriptures of the nation favor and foster such views. Both religious teachings and ancient traditions enjoin *rajbhakti*, or loving loyalty to the sovereign. It is a sin not to love him. It is a virtue and an imperative religious duty to give him the homage of that bhakti and allegiance which we give to our parents and gurus. Look at the several Native States in India to-day. There loyalty is not a cold abstraction, or a philosophical dogma, but an enthusiastic outburst of genuine sentiment and personal attachment. So true and intense is popular regard for the sovereign that the very sight of his person is accounted a blessing and a joy. Let us substitute Queen Victoria in the place of our Maharajahs and Maharanis, and while giving Her Majesty the homage of our enlightened minds in accordance with the approved constitutionalism of civilized Europe, let us accord her the warm personal loyalty and reverence which the Hindu heart knows so well how to give to its

sovereign. Let us bow before the authority of the British Government, and show the fullest respect for its superior constitution and its high code of jurisprudence and law. At the same time let us as Indians, love Victoria as our Queen mother and ensure the stability and perpetuate the blessings for our rule in India by according to her personal attachment and heart-homage.

SYMBOLICAL DURGA-WORSHIP.

SUPREME MOTHER.

DURGA.

PROSPERITY	Vanquishing and Slaying	WISDOM
LAKSHMI.		*SARASWATI.*
PEACE		STRENGTH
GANES.		*KARTIC.*

SIN.

LAKSHMI.

LAKSHMI means Sri or Beauty. It suggests and signifies every form of beauty and order, material and moral. The beauty of the body, the beauty of the mind, the beauty of household economy, the beauty

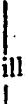
of social happiness, the beauty of universal peace, all these are included in the comprehensive scope of the word Lakshmi. Is it health or cleanliness, wealth or fortune, you speak of? Is it method, arrangement, concord, unity, good government? Lakshmi represents all these. She is the giver of all manner of prosperity and happiness, personal, domestic social, political. She gives to individuals and nations every kind of material and spiritual blessing. She is rice, she is wealth, she is virtue, she is felicity. She is the joy of the countenance, she is the joy of the heart, she is the joy of the home, she is the joy of the nation. The birth of a child, the acquisition of wealth, the erection of a dwelling house, plentiful harvest, thriving trade are all due to Lakshmi's propitious influence. If your house is not tidy, you have sinned against Lakshmi; if your person is unclean, if your things are not properly arranged, if your expenses out-run your income, if you are extravagant, if your manners are uncouth and rough, if your children are ill-behaved and quarrel-some, if the ladies of your house speak with loud manly voices, if there is no peace in your family, if your cattles starve and there is accumulated dirt in your stables, if your garden has grown into a jungle you are sure to be called a *Lakshmi-chârâ*—one whom Lakshmi has repudiated. In Lakshmi's theology cleanliness is not next to godliness, but cleanliness and godliness are one. Blessed are they who worship this Goddess in spirit and in truth! Honor to the Hindu who has thus symbolised in one word all that is best and goodliest in the world of matter and mind. By worshipping this one attribute of God, the Hindu devotee attains both temporal and spiritual welfare. Let us turn away from the idol, and worship the Spirit Lakshmi, our Holy and sweet Mother.

ANALYSIS AND SYNTHESIS.

THE Vedic Rishis saw God everywhere, and localized Divine force in different prominent centres. Thirty three chief deities are spoken of in the Rig Veda, "the thrice eleven gods"—eleven in the sky, eleven in the air, and eleven on earth. And yet there was a hazy recognition of unity amid this plurality of divinities presiding over the different departments of nature. As the Hindu mind advanced in the direction of philosophic thought a grand "synthesis was arrived at during the Vedantic period, in which Agni, Indra, Surya were all reduced to the One "Brahma," without a seeond. The Puranic period again broke this philosophical Unity, and evolved a multitude of divine attributes, which were regarded as gods. The One became Three hundred thirty millions. These the New Church has worked up into a new synthesis reducing multiplicity of Vedic forces and Puranic attributes into a Personal Unity. In this last synthesis may India find rest and peace!

Thirty-three Vedantic deities.

Vedantic Brahma.



Three hundred thirty millions of Puranic deities.

God of the New Dispensation.

THE PROPOSED VEDIC SCHOOL.

IT is proposed to open a Vedic School in the Metropolis. The decadence of the ancient literature

of India has made the Vedas quite a sealed book to the present generation of our countrymen, and few have access to the sacred treasures which lie buried in those repositories of national faith. Surely there is a great deal in the Rig and other Vedas which can enlighten and sanctify even the educated youths of the present day. In fact these sacred books contain the earliest inspiration of the Aryan races, which has for centuries moulded and regulated their life and character, their homes and institutions, The revival of Vedic lore must therefore be regarded by all sincere patriots as a matter of great national importance and worthy of all possible encouragement. The proposed Institution may be a small beginning and it may fail, for want of ostentation, to enlist extensive co-operation. Yet the movement is hopeful, and may, under Divine grace, develope in time into a great enterprize. We prefer reality to display. If there is enough earnestness we have no doubt that the undertaking, however humble at first, will prosper and last. It is proposed to restrict the number of students at present to fifty, each paying only a rupee a month. An eminent Vedic scholar, Pandit Brahmavrata Samadhyai of Nuddea, has been engaged to teach. Instructions three days in the week, and hours that may suit general convenience will be appointed for the purpose. The object in view is not to get through the entire mass of the Vedas, but to expound such parts only as may be of general interest and importance. Instructions will also be given in Vedic rythm and recitation.

IT must have struck thoughtful observers that the idea of the Trinity lies hid in the image of the Durga which the Hindus worship with such enthusiasm every year. Durga is the Mother, the Supreme Deity, the Creative Force or Shakti, corresponding with the "Father" of Christian theology. Saraswati is the "Logos", Wisdom, Reason incarnate. The other companion Deity is Lakshmi, or Sri, Beauty, Prosperity, Joy, the Hindu's "comforter." How long has the pious Hindu quietly rendered homage to the Trinity, the Sat-chit-ananda, without knowing its real meaning!

THE Mahabharata repeatedly speaks of Sarasvati as the mother of the *Vedas*, the female incarnation of all wisdom, the Sophia of the Hindus, the primitive embodiment of the modern goddess of Reason. The Bhishma Parva says *Saraswatim cha vedams cha manasah sasrigechyutah.* That is *Aehyuta* the Eternal, created both Saraswati and the Vedas from his own mind. Then again the Santi Parva says *Vedanam mataran pasya matastham devim Saraswatim.* That is Behold Saraswati, mother of the vedas, abiding in me. From all this it is amply clear that Saraswati in the ancient sense was nothing more than the personification of true wisdom. And it is striking that in the conceptions and literature of all nations Wisdom is personified as a Woman.

WHÁT our ancient fore-fathers thought of *Sarasvati*, Vach, Logus, will appear from the following text in the Rig Veda X. 125,3:—"3. I am the queen, the centre of riches, intelligent, the first of the object

of adoration: the gods have separated me into many portions, have assigned me many abodes, and made me widely pervading. 4. He who has insight, he who hears [my] sayings, eats food through me. These men dwell in my vicinity, devoid of understanding. Listen, thou who art learned, I declare to thee what is worthy of belief. 5. It is even I myself who make known this which is agreeable both to gods and men. Him whom I love I make terrible, [I make] him a priest [I make] him *a rishi* I make him intelligent."

THERE is evidently some analogy between Hellenic and Indian mythologies. In both, the various departments of life and of nature are supposed to be animated by particular deities by whom they are represented and in whom they are personified. In their later development, however, one sees a remarkable divergence. The Greeks claimed no infallible inspiration, and had no sacred scriptures. In India the doctrine of inspiration has grown from age to age, till it has resulted in a fixed belief, that all the literary productions of Hindu sages are infallible and divine, whether they be religious, metaphysical, or scientific. The Hindu is nothing if not a believer in inspiration. This trait of the Hindu character, on which Dr. Muir justly lays stress, is not altogether inexplicable. Is not all truth divine? Is not science the infallible word of God?

THOSE who are accustomed to regard Sarasvati as one of the idols of the Hindu Pantheon ought to remember that the name belongs to pre-Puranic antiquity and occurs in the Rig Veda. It cannot be true

that Sarasvati was originally a visible idol like that which men worship to-day in Bengal. The idol is quite a recent invention. It is Puranic, and not Vedic. It appears, and scholars of reputation maintain this view, that Sarasvati was primarily a river deity, as the qualifying word 'watery' clearly proves. She was worshipped as a short of river nymph, and was invited to the sacrifices along with other goddesses, such as, Ilà, Bhárati, Mahi, Hotrá, &c. She appears to have been to the early Indians what the Ganges is to modern Hindus. In the Vedas she is sometimes mentioned along with such rivers as the Sindhu, the Ganga, the Yamuna. She is spoken of as the mother of streams, Saptathi Sindhumátá. The worshipper is said to "suck prosperity and riches of all description from her prolific breasts."

HOWEVER disrespectful modern India might be towards the female sex, ancient India, if her records are to be trusted, gave women great honor and even reverence. The Rig Veda, in its truly poetical and florid style thus speaks of the sable goddess Night:—arrives, an immortal goddess, shining with innumerable eyes, scattering darkness with their splendors; and men come to her as birds to their nests." The goddess Usha, Dawn, is thus complimented:—"A daughter of the sky, shining on them like a young wife, arousing every living being to his work, bringing light and striking down darkness; leader of the days; lengthener of life; fortunate, the love of all, who brings the eye of the god." In his sketch of Indian epic poetry, Professor Monier Williams thus observes:—"Sita, Draupadi, and Damayanti engage our affections and interest far more than Helen or even Penelope. It cannot be doubted that in these

delightful portraits we have true representations of the purity and simplicity of Hindu domestic manners in early times. Wives are loyal, devoted, obedient to husbands, yet show much independence of character, and do not hesitate to express their own opinions; husbands are tenderly affectionate towards their wives, and treat them with respect and courtesy; daughters and women generally are virtuous and modest, yet spirited, and when occasion requires courageous: love and harmony reign throughout the family circle."

WHOM does Hinduism recognise as *Guru*? The question may be answered by reference to the etymology of the word in Sanskrit. The root of the word is *gri*, which means to *throw up* or to *utter*. He who makes others give up ignorance and sin or utters words of wisdom is a Guru or spiritual instructor among the Hindus. The former meaning indicates the more exalted office of the Guru. He not only gives precepts, but is instrumental in delivering men from error and impurity. The true guide is he, who *girate ajnanam*.

THAT great devotee the Paramhansa of Dakhineswar had another long interview with the Minister and his friends at Lily Cottage whither he had been invited on 21st instant. The Paramhansa, though he could not be much over forty-two, looked more aged than he did the last time he was seen. His singular merits suffer no diminution, but greater maturity with the progress of time. Simple as a child, yet sensible and shrewd, he loses nothing of

the utter inebriation of God's love. He has a strange attraction for every class of Brahmos, who flock to enjoy his communion wherever he goes.

SPECIAL prayers were offered in the Sanctuary during the week just closed in connection with the prevailing national festival of the people. The Minister proscribed the idol-worship in Durga Puja, and expounded, vindicated and enjoined the true spirit of this great festival. Durga as the Mother-side of God; Durga as the heavenly Goddess Herself. not an incarnation; Durga as the Asur-(Satan) destroying Deity; Durga with four companion deities, Lakshmi, Saraswati, Kartic and Ganes,—these were all clearly and minutely explained, while the idolatry and superstitions of the Puja were unsparingly condemned.

THE Hindu scriptures speak of Heaven and Earth as father and mother. They are regarded as the parents not only of men but of the gods also. Their marriage is thus described:—"These two worlds (heaven and earth) were once joined. Subsequently they separated. The gods brought about a reconciliation of both these worlds. Both contracted with one another a marriage according to the rites observed by the gods." Dr. Muir quotes several parallel passagers from Greek authors in which the earth is invoked as the Universal Mother and heaven is spoken of as the Father. The following occurs in Æschylus:—"The pure heaven loves to inflict on the earth an amorous blow; and desire seizes the earth to obtain the nuptial union."

TO look upon the Lord as the husband of the soul is indeed the grandest conception of the Vaishnava theology, the *mahabhab* of Hindu devotees. It is the perfection of Bhakti, the highest state of blessedness which the loving soul can attain on earth. According to the yoga philosophy the highest conception of spiritual life is pantheistic union with Deity; but the Bhakti School in India regards the soul's conjugal love and fidelity to God as its heaven. The loving devotee wants nothing but this, that he shall always love and serve his Maker as a devoted and faithful Sati. We find a curious coincidence in the Christian Scriptures. Take the subjoined text from Isaiah. "For thy Maker is thine husband. And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

THE eclectic doctrine of great men which the Church of the New Dispensation inculcates finds an echo in the Hindu scriptures. The following salutation to the saints and prophets who in different ages revealed Divinity, in whom God dwells incarnate and through whom He speaks to the world at large, occurs in Srimat Bhagabat XI. 30.

Dhayam sada paribhabaghnamabhistadoham
Teerthaspadam sivavirinchinutam sharanyam
Bhrityartiham pranatapala bhababdhipotam
Bande Mahapurushete charanarbhindam.

O Prophet, supporter of the humble, thou art worthy of contemplation, thou destroyest moral defeat thou gratifiest the believers' wishes, thou upholdest all pilgrimages, thou art sung by Siva and Virinchi, thou givest shelter, thou removest the sorrows of thy servants. Thou art the ark on the ocean of life, I bow before the lotus of thy feet.

THE venerable Paramhansa lately paid a visit to the eminent philanthrophist and scholar, Vidyasagar. Why did he call? what earthly or unearthly advantage did that recluse expect from such a visit? The Paramhansa has a passion for great minds? His curiosity to see distinguished men is most ardent. He is ever asking his friends to show him great things, and in this he is at times most importunate. Now he is off to see a lion. Now his heart is bent on witnessing steam force as it propels a steam launch up the river. He is impatient to have a look at a cathedral with its prayerful thousands. And as among beasts and things inanimate he would honour the great, so also among the human species. Curiosity alone, deep and impulsive, led the devotee of Dakhineswar to Vidyasagar's house in Calcutta. No prospect of earthly good actuated him. "Eminent sage," said the devotee, "I came as a little muddy stream into the vast deep sea ['sagar.']" "Yes," replied Vidyasagar, "but you must remember venerated sire, that the sea is full of salt water, and if a fresh water stream mixes with it, it too becomes salt, and loses all its sweetness." "It is not *avidya* sagar, which indeed is to be shunned, but *vidya* sagar that draws me into its welcome waters;"—was the rejoinder. "But the sea hath its dangers and perils," said Vidyasagar, "and thousands of monsters hide themselves in its treacherous waters." "Are there not pearls in the deep water of the sea? In search of those pearls I am here. The sea is famous for its hidden treasures. Great is your value, Vidyasagar." So said Paramhansa.

THE Hindus have always cherished most exalted ideas of the nature and objects of the drama. If

young India is running wild after fourth-rate theatricals and the sensual gratifications they yield, surely it is not in obedience to national instincts or traditions nor in deference to the examples of sainted forefathers. Our ancestors were wiser and far holier in this as in other respects. The prostitution of the stage to low carnal ends was far from the Aryans' high ideal. The Hindu's religion leavens all the details of his daily life; and it is not too much to expect that he should guard so important a branch of his national literature as the drama and prevent its becoming godless and sensual. Whatever it may be among other nations, the *Natac* is not a frivolous amusement among Hindus loyal to Aryan blood. In Hindustan the *Natac* has always been considered sacred; and its aims were always very high. Moralists regard it as an engine of national reformation and social advancement. The stage, next to the press, has proved a mighty instrument for the exposure of social abuses and corrupt customs and the removal of national evils. Its uses in this respect none can deny. But the ancient Hindu saw even higher uses of the stage. The *Agni Puran* says:—Trivarga sadhanam natyan. "The *Natac* achieves religious, temporal and personal ends." Regarding the Gandarva Veda the Hindu scriptures set forth a very high ideal:—Evam gandharva veda shastram bhagavata Bharatena pranitam. Tatra gitabadya Nritya bheneda bahubidho'rthah. Devataradhanam mirvikalpaka samadhischa gandharva vedasya prayojanam, The scripture of the Gandharva Veda is written by Bhagaban Bharat. It contains a variety, of subjects about singing, instrumental music and dance. The object of the Gandharva Veda is the worship of God and absolute absorption in His essence. It is clear then that the highest object of the drama and

indeed of all singing and dancing and music is to help the emancipation of the spirit from the fetters of sin and sensuality and the spiritual growth of the individual and the nation in godliness and purity. May this be the object of the drama in this perverse age!

OTHER RELIGIONS.

MAHOMET'S LAST DAYS.

MAHOMET, whatever his pretensions may have been, never claimed the power of giving salvation to sinners. It seems that he maintained his humble character to his last days. The following touching account of his illness and death will be read with interest :—"It was about the end of May, 632 A.D. that he was attacked with a violent fever, which, though abating at times, was the beginning of his last illness. During the course of the malady, one sleepless night he paid a visit to the cemetery of El Bakia, there remained long in prayer for forgiveness, and for the dead, whose quiet rest he envied, and to whose peaceful state he asserted himself to be hastening. The fever continued for some seven or eight days, and left him but little strength once more to address his followers in the mosque. To them tradition makes him to have announced his approaching dissolution, and to have told the weeping crowd that from the free choice of life and death, offered him by Heaven, he had selected "to depart and to be near his Lord ;" and then commending the refugees of Mecca to the Medina converts, he returned to the room of Ayesha. His illness increasing he deputed Abu Bekar to lead the public prayers, and this was generally understood to intimate, that in the event of his death, he designed him for his successor.

About the 8th of June he had regained sufficient strength to make a final visit to the mosque. Viewing with joy the devotion of his followers, who, on the news of his illness had assembled in crowds, he proclaimed that he had made lawful to them only what God approved, that each one of them must work out his own acceptance with God, inasmuch as he himself had no power to save him ; and after discharging some small claims, he returned exhausted and faint-

ing to Ayesha's room. With his head on her lap he prayed for assistance in his last agonies, and for admission to the companionship of God. Ayesha tried in every way to soothe the sufferings of his last moments. Ejaculatory words at intervals escaped his lips. "Eternity of Paradise!"—"Pardon!"—"The glorious associates on high!"—and then all was still. The prophet of Mecca was dead.

ADMISSION OF WOMEN.

BUDDHISM recognises the equality of the sexes, and admits both men and women into the church. It appears, however, from certain legends that Budha, had at first misgivings like Chaitanya in regard to the admission of female candidates. Christianity too shuts the doors of the ministry against women, and would not allow her to become a bishop or a missionary. In fact the world's great prophets have shown some degree of hesitation and reluctance in according equal spiritual rights and privileges to man and woman, although no distinction has been made in the matter of salvation and the right to enter the kingdom of heaven. The following legend is from the Singhalese Sutras :—

"The wives of five hundred princes whose husbands had become disciples, desired to follow their example and the mother of Buddha requested of him their admission. It was clearly seen by him that former Buddhas had admitted women ; but he feared it would give occasion for speaking against his institutions [so his disciples interpreted him] and did not at once accede to the request. Then Prajapati (his mother) said to them : Children, Buddha has thrice refused to "admit us to profession :" let us take it

on ourselves, and then go to him, and he cannot but receive us? So they cut off their hair, put on the proper robe, and taking earthen bowls journeyed with painful feet to Buddha. And Ananda, seeing them, was filled with sorrow, and again brought their petition to Buddha, who said: "Are the Buddhas born only for the benefit of men? Have not Wisakha, and many others, entered the paths? The entrance is open for men as well as for women."

It is said that when Buddha appeared on his holy mountain, he was surrounded by multitudes of deities and disciples, and among them were six thousand female saints. He admitted men and women alike to the bliss of *Nirvana*.

BUDDHA'S COMMUNION.

THERE are remarkable passages interspersed in the Lalita Vistara, which throw some light on the strange and mysterious creed of Buddha. Though the Grand Man had no idea whatever of a personal Divinity and never professed belief in such a one, there are cheering indications of a sort of God-consciousness in his soul during ahsorption, in which he realized two things, dwelling in an impersonal Divine presence and a sense of direct communion with departed saints. None can dissociate these two important ideas from Buddhism, however incompetent men may feel to comprehend or explain them. The religion of Gautama may be an inexplicable riddle; but we contend for this that he had a distinct and undoubted faith in these two great principles, upon which we of the New Dispensation build so much. Buddha had no Iswara, no personal Deity: but he had a consciousness of Brahma. He

believed in Brahma, and dwelt in It, if not in Him. We have his own words as our authority for the statement. *Brahma tena adhistha pravarthayi chakram* means "dwelling in Brahma I will turn the wheel of the Law." It may be difficult to say exactly in what sense Buddha understood and accepted the word Brahma. This much however is clear that he had a vivid consciousness of Divine presence in which he felt he actually 'dwelt.' The other idea is even more distinctly apprehended and more lucidly expressed. Take the following text, L. V. Ch. XIX:—

Bodhisatt vas cha lalitabyúham náma samadhim samapadyate sma. . . . . Atha tatkshana meva bodhisattvah sarveshu teshu bodhibrikshamúleshu simhasaneshu sannishanná sandrisyante sma lakshana un byajanasamalankritena káyena.

"Budha attained the absorption called *lalitabyúha*. Anon all the Bodhisattvas or saints came and sat on their respective thrones underneath the Bodhi tree, each manifesting himself in the form in which he was before known to others."

Buddha was a great respecter of the former Buddhas. His faith in the departed saints, who formed, as it were, a line of succession culminating in himself, was intense. He not only believed in them, but he 'saw' them [sandrisayate] during communion. Nay the entire company of heaven's saints came and bodily appeared before him in spirit-vision. Was it not a grand sight? The saints, each robed in glory unspeakable, seated on his throne of light, round the central Buddha immersed in meditation! If this be the Buddhist communion of saints blessed are they who follow the Grand Man in this beatific vision.

THE word 'Islam' generally used to represent Mahometanism, means "the entire surrender of the will to God," which must be accepted as the chief and essential feature of the creed taught by Mahomet. The word 'Musalman' signifies "Believers," or "those who have surrendered themselves."

WITHOUT knowledge, says the *Dhammapada*, there is no meditation, without meditation there is no knowledge. He who has knowledge and meditation, enters into Nirvana. Rouse thyself and examine thyself; thus self-protected, and attentive wilt thou live happily. For self is the lord of self, self is the refuge of self.

THE practical religion of the Mahomedans may be divided into four parts. The first is *Namaz* or the daily prayer. The second is *Shahadat* or bearing witness to the short creed *La I llahi l'lilla Mahomed Russul Allah.* The third is *Roza* or fasting. The fourth is *Zakat* or alms giving. To these might be added *Hajj*, and *Jehad*, or pilgrimage and holy war. But it is not every one who can undertake these duties.

A LEARNED and venerable Mahomedan writer, whose opinions on the subject of his religion are considered by many Mahomedans as authoritative, thus speaks of the infallibility of all sayings of Mahomed:—"The prophet himself has informed us

that all his sayings are not to be considered as revelations; but that the two following kinds only are to be taken as such: First, those which he himself declared had been divinely revealed; and secondly those which have reference to religious dogmas, to morals, or to the state and condition of the soul in the world to come." * * * This assertion the Prophet himself supports, when he says, "Verily, I am nothing more than a mortal. accept and act according to what I say relative to religion; but when I order you anything on my own account, then verily, I am also a man."

PROFESSOR Monier Williams points out certain not very profound analogies between Hinduism and Islam. The first of these analogies lies in the reverence which Hindus and Mussulmans pay to old men. Then he says both these religions hold fatalistic views of the future. The third point of agreement lies in the low position which both Hinduism and Islam assign to women. Mr. Williams has not told us if his own religion does not inculcate a reverence for gray hair. But he is quite right when he says:—"Without doubt the interaction of the two religions, apparently opposed to each other, is a necessary result of their mutual attribution during many centuries. Both these religions are theoretically based on the unity of God. The fundamental dogma of Brahmanism is even shorter than that of the Muslims. It is expressed in these words: *Ekam eva Adivitium*, only one Being exists, no second." The countless deities of the Hindu pantheon are all portions of the one eternal and absolute essence. In Vaishnavism there is clear recognition of one personal God!

MEN of genius are enthusiastic lovers of unity. Where others see many, they behold one. Where others are confounded by the multiplicity of phenomena, they, Nature's blessed priests, read with joy the gospel of unity. The great Emerson had a marvellous spirit-vision of nature's unity. According to him "this unity of design in creation, this unity of thought, is the key to all science." How beautifully he expresses this idea in his poem on Zenophanes!

> To know one element, explore another,
> And in the second reappears the first.
> The spacious panorama of a year
> But multiplies the image of a day,
> A belt of mirrors round a taper's flame.
> And universal Nature through her vast
> And crowded whole, and infinite paroquet,
> Repeats one note.

How grand the idea—"a belt of mirrors round a taper's flame!" And what is the New Dispensation but an application of this argument of unity to the world of theology?

IT is a note-worthy fact that even in the prosaic matter-of-fact theology of Islam, mysticism, with its illumination and ecstacy, has found a prominent place. Pantheism, it seems, is not confined to Hinduism but is found to have developed among the Mahomedans of India and Persia, who like the Hindu devotees regularly cultivate absorption and extinction. "The final object of the Sufi devotee is to attain to the light of Heaven, towards which he must press forward till perfect knowledge is reached in his union with God, to be consummated after death, in absorption into the Divine Being. In this spiritual journey of

the disciple there are various stages; he is led up from his natural state, through science, love, seclusion, knowledge ecstacy, touch, and lastly, union with God, to final extinction." "The adherents of this system believed that the divine nature pervaded all things, and gave its very essence and being to the soul itself, which thus sought to gain a conformity to the Supreme Being, and more and more to sever itself from the things of earth, like a wearied traveller, seeking to terminate the period of its exile from its divine original." What is this but a Mahometan edition of Hindu Vedantism?

FOR the satisfaction of the Rev. K. S. Macdonald, we give below the entire passage in question:—

Iyam punarjanatá prasanna Brahma tena adhistha pravarttayi chakram.

XXV. Adhyaya, p. 510.

Lalita Vistara, edited by Rajendralala Mitra, LL. D., Calcutta, Baptist Mission Press, 1877. [Bibliotbeca Indica.]

In the explanatory foot-note appended we read "Brahmani tenádhisthaya pravarttayishyami." This clearly means "dwelling in Brahma," though, of course, in a pantheistic and impersonal sense. Buddha had no faith, as we have already observed, in a separate personal Divinity but in a Brahma identified with his own inner self. In the next line we have the remarkable words "Brahma krame," which the annotator translates as "pade" or feet of Brahma. In this passage self 'mama' and Brahma may be taken as convertible terms, or they may admit of a Theistic version. At all events the prominent use of the word Brahma in Buddha's own explanation of his spiritual faith and conciousness is most suggestive.

THOSE who accuse Mahometanism of narrowness and fanaticism will feel refreshed to read the following text in the Koran which in liberality and catholicity stands unsurpassed?—"Verily among those who are Mussalmans, those who are of Moses, and those who are of Jesus, and those who are irreligious, whoso establishes his faith in God and the next world and performs righteous deeds, will have his reward from God; such men have no fear and they will not suffer."—*Koran, Bakarsura.*

THE Sutta Nipata, a celebrated Buddhistic treatise contains a beautiful dialogue between a rich herdsman named Dhanya, and Buddha. The former rejoices in his worldly security, the latter in his spiritual regeneration. The dialogue begins thus:—

"I have boiled my rice, I have milked my cows," so said Dhanya, "I am living together with my fellows near the banks of the Mahi river, my house is covered, the fire is kindled; therefore, if thou like, rain, O sky!"

"I am free from anger, free from stubborness"—so said Bhagavat. "I am abiding one night near the banks of the Mahi river, my house is uncovered, the fire of passions is extinguished, therefore, if thou like, rain O sky!"

"God-flies are not to be found" said Dhanya, the meadows abound with grass, the cows are foaming, and they can endure rain when it comes; therefore, if thou like, rain O sky!

"By me is made a well-constructed raft," said Bhagavat. "I have passed over to Nirvana, I have reached the further shore, having overcome the torrent of passions, there is no further need of a raft, therefore if thou like rain, O sky!"

PROFESSOR Fausboll in his translation of *Sutta Nipata* from Pali, gives the Buddhistic definition of a Muni. The Muni is in houseless state, and free from acquaintanceship. He who cuts down sin, and never lets it grow again is the Muni. The Muni considers the causes of sin, and has killed the seed. The Muni has penetrated all the resting places (worldly comforts) and does not wish for any of them. The Muni has known everything, overcome everything, abandoned everything, and is undefiled in everything. The Muni is gifted with the strength of understanding, virtue, holy work, is composed and delighted in meditation, and free from ties, harshness, and passion. The Muni is solitary, zealous, and unshaken. He is like a lion not trembling at noises, like a wind not caught in a net, like a lotus not soiled in water, leading others, not led by any. The Muni is firm and disgusted with evil actions. The Muni is self-subdued, he is not provoked, neither does he provoke others. The Muni lives upon what is given by others, receives a lump of rice whether given from the top, or middle, or rest of the vessel. He neither praises, nor blames the giver. The Muni is liberated from the insanity of pride. The Muni has penetrated the world, seen the highest truth, cut off all ties, and become independent. The Muni always protects living creatures being restrained. As the crested bird with the blue neck never attains the swiftness of the swan even so a householder does not equal a Bhikshu, a secluded Muni meditating in the wood.

THAT excellent Persian work, *Moulanarom*, contains thoughts and sentiments of a high order, which show clearly that Mahometanism, though des-

pised and hated, has in it a rich collection of Divine truths. Let us take the following passage :—

The Lord said to Moses, I have exalted thee with my radiance. I, God, am laid up, and thou didst not come to me. Moses answered, Holy God, Thou art perfect. What does this mean? Lord, explain unto me. Thereupon the Lord said again, I am ill, why didst thou not mercifully inquire into my health? Moses said, O Lord, Thou knowest not disease and art not wasted. My intellect is confounded. Do Thou untie this knot. God said, verily my chosen servant has been laid up, I am he. Realize this clearly. In his health is my health, in his illness is my illness.

He who desires the company of the Lord must seek the company of good men. If you are cut off from good company you die, because you are only a small fragment and not perfect. The devil removes men from the company of the righteous, and thus making them defenceless cuts off their heads. If you are removed from good company, you are verily removed from God's company. Go, rest under the shelter of one, who has been accepted by God, and the Lord of the heart will deliver you. If you travel into a foreign country be this your aim, if you live at home be not indifferent to this. Like the Fakhta [a species of dove] day and night cry ku, ku, ku, [where, where, where]. Go from path to path, from door to door, seek, seek, seek. Never turn away from the righteous.

MISCELLANEOUS.

THANKSGIVING.

THE Church of the New Dispensation calls upon all believers in the land to offer hearty thanksgivings for the recent providential escape of our beloved sovereign. The Merciful God has saved the precious life of our Queen-Empress; therefore, India, thank the Lord thy God with all thy heart. Let all our sanctuaries and tabernacles in India bless the Lord, and let each individual devotee render unto Him the incense of grateful praise for having preserved the life of our Queen-Mother.

WORDS TO LORD RIPON.

HEARKEN to the words which the Spirit of Christ has addressed to Lord Ripon, in an epistle which eye hath not seen. "Viceroy of India, thou art a Christian: Remember this. Thou hast been called to rule the destinies of India in my Father's name, and according to the commission thou holdest from me. True education means Christianization. See to it that the new scheme of education makes the men and women of the land truly Christian in spirit and character in thoughts and deeds. Solemnly do I charge thee and thy councillors to organise a system of training that shall deliver the people from corruption and growth of foreign agnosticism and infidelity and foreign vices, and give the people cultured minds, soft hearts, devout and God-fearing souls, righteous energies and happy homes. Educate the rich, educate the poor. Spread Western lore, revive Eastern lore. Noxious books and obnoxious tutors, dismiss forthwith. With sound books and sound teachers educate India and make

it fit for the kingdom of Heaven. Shrink not from thy duty, God's elect, but do what is right, not heeding what men say of thee. Teach science teach truth; above all teach God. Such is my Father's message to thee." It is needless to add that copies of the above message are to be found in every believer's heart in India and in England.

HOPEFUL SIGNS.

THOSE who have watched the later phases of religious thought and life in Calcutta must have been struck to find how the venerable Paramhansa of Dakineswar is serving as a marvellous connecting link between the Hindus and the Brahmos of the New Dispensation. There have been a series of religious meetings of late in the houses of respectable Hindus, in which the representatives of the two communities were harmoniously blended together so as to form a unity of thought and devotion, which was alike striking and interesting. The proceedings of these meetings generally embrace hymns and discourses by the Paramhansa, questions and answers, and kirtan of a most enthusiastic character. Ladies of high caste Hindu families congregate behind the *purdah* in the upper veranda, and listen with the deepest interest. Learned pandits, educated youths, orthodox Vaishnavas and yogis gather in numbers, some from curiosity, some for the sake of *Sadhu Sanga* or good company, others for acquiring wisdom and joining the kirtan. We have invariably found on such occasions an outburst of living devotional enthusiasm—a mighty wave of raptuous excitement —sweeping over the whole audience. The effect is wonderful. Theological differences are lost in

the surging wave of love and rapture. What this spiritual fusion and loving union may lead to in the end who can divine? The ways of the Lord are past finding out.

REMEDY.

IF sin is a disease, sanctification is but spiritual doctoring. Then let experience suggest the best remedies for the diseased soul, and let those who have suffered and recovered prescribe for the benefit of others the ways of healing which they have themselves found profitable. The most critical stage of sin is its incipient stage, and it is this which calls for the most anxious thought and the most watchful care and the application of the most efficacious remedies. When anger or any other passions has just inflamed the mind, and excited evil longings, try the subjoined specific:—

Recipe—

With a stern voice repeat three times—"Get thee behind me, Satan."

Stand for five minutes under Jesus' holy Cross, and then sit awhile under Buddha's Bo tree.

Take this little prayer-pill immediately—"Save this vile sinner, O most Holy."

Take another pill before going to bed.

TO THE GOD OF EGYPT.

O GOD of Egypt, protect that most ancient and sacred country from war and bloodshed. Pacify the hearts of the belligerents, and promote cordial re-

lations among all concerned. O Father, Thou lovest us and dost not desire that we Thy children should fight one with another but rather love and and serve each other as brethren and live in concord and peace as one family and as one nation in Thy Holy Kingdom, merging all differences and hostilities in our common interest and welfare. Lord of Power, with Thine Almighty arm arrest the ravages of war which have already commenced, and prevent further carnage and slaughter. Grant wisdom unto the erring, purity unto the unrighteous, and true statesmanship unto those who have the direction of affairs. Unto our excellent Queen and her advisers, and unto all European powers concerned in this great international quarrel and unto the people and the leaders of that ill-fated land, Egypt, vouchsafe Thy saving light that peace may soon prevail and all animosity and discord issue in lasting union and fellowship and the mutual glory and advancement of Europe and Asia. Grant, good God, that the soldiers of Christ and Mahomet may find in Thee that harmony which they so much need, and which is so essential to the true welfare and progress of the world. God of nations, grant our humble prayer for Thy lovingkindness' sake.

WORSHIP OF INDUSTRY.

INDUSTRY! thou life and prosperity of the earth we dwell in, I magnify and worship thee. Thou art the father, and the mother of all that is. All creation is thine. And civilization, man's creation,—what is it but thy work? Thou art the First Cause of all objects in the universe which the Divine hand hath created or man's hand hath shaped.

Whatsoever is goodly, sublime and beautiful acknowledges thee as Parent. Glory be unto thy name, originator of all the industries which men so highly value, and source of all the pleasures and benefits which gladden the hearts of individuals and nations. Thou inexhaustible mine of wealth! from thee come all the riches of the world. Force Divine! Energy Infinite! I adore thee and glorify thee. Thou hidden mainspring of the vast machinery of the universe, great art thou, marvellous and mysterious beyond our conception. I lisp thy praise; my feeble lips and faltering accents are not equal to thy great name. Million voices and centuries of praise would not exhaust thee. In the heavens above and on the earth below, and in the depths of seas and oceans thou manifestest thyself in varied and countless forms and in manifold movements. The east and the west, the north and the south have come to thy feet with thank offerings, for in thy name wealth and prosperity abound wheresoever thou smilest. All lips are full of thy praise, for thy kingdom is world-wide, and every man, every woman has received abundant blessings at thy hands. Thou art easily pleased, unsparing are thy gifts. The world of civilization is one vast cathedral, where with varied instruments and with a multitude of tongues different nations are singing thy praise day and night. All are subject to thy rule, Omnipotent Sovereign, and none can deny or defy thy authority. Here, there, everywhere I behold thy temples, and beneath thy throne and at thy gates millions of thy votaries are densely crowded. And these men and women, boys and girls, are of all classes and denominations, for thou recognisest neither caste nor creed, neither sect nor color. The sculptor with his chisel, the painter with his pencil, the architect with his

trowel, the musician with his harp are chanting thy glory in their respective temples. The goldsmith and the blacksmith, the merchant and the trader, the citizen and the soldier, the peasant and the shopkeeper, all are glorifying thy name. The sparks that fly from the anvil are sparks of thy holy light. The dense smoke of manufacturing towns bears upward to the skies the grateful hymns of millions of workmen. The tinkling of gold and silver coins in the mint is but the sweet church music with which the rich honor thy great name. The rattling engines of the world rattle unto thy glory. The ship is thy floating temple. The bank and the workhouse, the shop and the bazar, the warehouses and the manufactories, the fields and the farms, the colleges and the universities, the library and the laboratory, the museum and the observatory, these are thy temples, O Divine Force, wherein the sons of men are daily adoring thy name. I thank thee, I worship thee. Blessed be thy name for ever and ever!

FAITH IS LAW.

We advocate faith. But we insist that faith should be utterly devoid of superstition. We insist that faith should be without imagination. By faith we mean the science or the laws according to which divine dealings with human beings take place. These laws can be mastered by absolute self-surrender. These laws can only be known by continued prayerfulness. The careful purity of conscience is our indispensable condition towards the knowledge and acquirement of faith. Holy and genuine faith can never come into a heart that is constantly torn with the passions of the flesh,

or of the world. Calmness of heart is an indispensable condition of faith. A man may have *belief* which is a matter of the intellect. A man may have *trust* which is a more devout mood of mind. But he may not have faith. Faith includes every detail of life, and regulates the smallest matters of conduct. None but the chosen and accepted servant of God can have faith in Him. Service is another indispensable condition of faith. Faith like prayer is the offspring of the intense spirituality. Unspiritual men apply the name of faith to their own imagination, and the name of prayer to their own selfish interests. And when facts disappoint them lose their confidence in Providence altogether. Faith rises in the heart as an impulse sometimes, but bears testimony to itself in surrounding circumstances, and surely achieves victory in the end. Nothing is so exact as faith. Those whose life is spent in the midst of the facts of spiritual life, who hate dreams, visions, and imaginations, who look up to God only for guidance amidst the troubles and perplexities of life, know what sure ground faith presents before their view. Those whose faith is borrowed from history, who are guided by dogmas, by priestly or ecclesiastical rule, may claim credit for their belief, but faith belongs not to them. Faith always means being guided by a present Deity, it is a realized Providence.

ICE.

IT is customary to present sweet-meats to friends, and there is meaning in the custom. Why should it not be a custom to present ice? Nothing is more genuinely refreshing than ice in this oppressive

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season. But apart from this, ice has another significance. Nothing is so emblematic of pure spiritual character than this wonderful substance. It may be the natural product of cold countries, but here in tropical India it is nothing less than wonderful. It is obtained after labour, care, effort, and enterprise. It is the result of science, civilization, and progress. Character is no less so. It is only steady continued effort that can produce sound true morality. There is nothing in nature purer than ice, freer from pollution and dirt of every kind. It is not only pure but it is transparent. Is not character exactly of the same description? True morality is not only white and speckless, but it is transparent also, There is no guile, no concealment, no duplicity of any kind in it. It is the mirror which reflects on its spotless bosom the sweet purities of Divine nature. Ice is not only white and transparent, but also cool. What is cooler than ice, and what is more cooling? The utmost heat of fever is allayed by its application. The depressing sensations of great inward sickness are removed by it. It is not only a blessing in health, but a greater blessing in ill-health. And so is true and holy character. Nothing is more calm, more tranquil, more cooling to the head and heart than genuine purity. The heats of life, the harshness and passionate injustice of men, the sicknesses of desire and false hope are all allayed and tranquilized when there is real holiness in character. The very presence of a man of holiness acts like a soothing draft of medicine to excited and fevered minds. Character only is the secret of serenity and calmness. Ice is hard and firm. Its weight is crushing, it overwhelms ships, and villages, and travellers. Its consistence is dreadful. Though it is pure, tranquil and refresh-

ing it is as hard as rock when it gathers. And character too, when it is formed, is firm and hard as adamant. It will resist powers and principalities, it will resist death itself. Ice therefore is emblematic and typical of pure character.

A WORD ABOUT HELL.

THE writer of Theologia Germanica is bold enough to say that Christ descended to hell before he ascended to heaven. And the Hindu scriptures corroborate that testimony by saying that the wisest and most pious of kings had to go down to hell before he was taken up into paradise. Thus then the endurance of hell is proved to be universal. But is it to be believed for one minute that Christ had to taste of the perdition of the unholy? Surely not. To those who are very sensitive in spirituality the consciousness of being cast away by God is like hell. All rest, peace and quietness seems to be altogether lost. There is neither strength nor blessedness inside the heart, and sorrow kindles up most unaccountably in every scene of life. The spiritual downfall cannot be ascribed to any definite sin, though while it lasts all the remembrances and remainders of sin torment the heart pitilessly. It may last for an hour, it may last for a day, or for a week, it may go and return the same day, but while it lasts, the soul feels it is near unto, nay in the midst of hell. The keenest insight cannot detect its whence or whither. It verily seems as if a mysterious hand has thrust the servant of God into the midst of ragging hell. Only an hour before he was rejoicing in the work of the Lord's field, he was exulting in prayer and praise.

Suddenly and without warning a wind blows from the wilderness, and he is borne down to the earth, grovelling in the sense of his own worthlessness and misery. It is clearly the Lord's doing. He casts man's soul into hell-fire that he may repent again, and turn to his Father's home with grief and humility. Men are apt to accuse each other when it is the Lord who smites them. No gladness can be complete until it is chastened with sorrow. No service is acceptable unless it is tried in adversity. If the man that is cast in hell has but the patience to survive his temporary suffering, he will find that heaven is not far from his door. Nay repentance when it is genuine and intense, so soon dissolves the hard atmosphere of hell, that intensibly the misery is converted into unaccountable blessedness. But alas few have the patience and faith of weeping a few tears of blood, and ask God to do whatsoever is best in His sight. Very few have learnt from experience that he who can make a heaven in hell, has the strongest right to enter into the eternal mansions where there is neither sin nor sorrow.

INSULT AND OFFENCE.

DOES insult really exist? Has offence any positive being? We believe not. Insult is in the mind only of the man who feels aggrieved. If your mind is strong and calm there is no indignity for you. Nay indignity is dignity to the man who has acquired the dignity of faith, patience and forgiveness. The fragrant wood is said to yield only greater fragrance when struck with the axe. If you feel undignified when the world has tried to shear your dignity, you

never knew what dignity really meant. If your dignity came only when men spoke in fine phrases to you, your dignity was only your imagination. But if you felt raised when men insulted you, and wore the crown of dignity when men threw live coals on your head, then indeed you showed the loftiness of character. Let us repeat there is no such thing as insult. Offence to the man of righteousness is what chaff is to the strong wind. The wind scatters the chaff without struggle, and is as clear and strong as ever. Men will treat you with harshness or mildness according to their mood. Men will say what is agreeable and what is disagreeable. But that which is known as harsh and fiery is only meant to melt the gold in your nature into brighter and softer lustre. And that which is bitter is often known to sweeten the nature of him who takes it kindly. It is the bitter that drives away the bitterness from the blood. And too many sweets produce nausea and bitterness. Every one knows how to offer an insult. But few know how to take the insult in right spirit. Every one knows how to offend, but few know the art of forgiving an offence. We fear insults and offences as we fear ghosts and goblins, only when it is dark within, only when we are cowardly, and alone. When there is light, when the Friend is near, and we feel strong, who fears the ghost? We court insults when we fill our minds with wrong notions of our dignity. Offence glides away from the meek as water from the lotus-leaf. Offence is in the mind of him who offends, and his insult falls back on his own head. He who throws up dust into the air has only his own head befouled. He that calumniates you only spoils his own good name. He that strikes the stone only hurts his own fingers. "Saul, Saul,

it is hard for thee to kick against the pricks." Through wet and sunshine, storm and mid-night, finish the work to complete which thou camest into the world. And let praise and offence, good repute and bad repute, draw you nearer, still to God.

ADDRESS TO THE RUPEE.

THOU white mystic circle, the excited souls of men and women dance around thee as the mad witches round the ring of fire in night time. I will fly far from thy necromancy.—Thou false shining surface, whom every touch defiles, thou glaring disc with the woman's face on thee, seemest thou not to reflect every pleasure and desire that is in man's frail fickle heart? Yet every glow-worm joy which thou buyest turns into slime and strench in the hand which grasps it. Let me beware of thee.—Thou art everybody's prisoner, perpetually sent from jail to jail, yet thou dost imprison all thy jailors, holding their hearts in bondage, while they hold thee in nominal possession. I will ever try to remain free from thy arts—Thou wheel of fate, whoso rides on thee once, knows never more the end of his journey, rolling from fear to hope, from hope to fear again, to endless cares, to sudden destruction, to giddy elation, all all equally vain, till death snatches him for ever beyond vanity. Touch me not, tempt me not—Thou the price of all sin, the bribe of all falsehood, the way to all guilty indulgence, the father of all vain-glory, thou who shuttest even the needle's eyes in the rich man's passage to heaven, avaunt, avaunt!:—Yet turn to the other side. O thou well-earned and reward of the poor man's labour, thou feedest my

children, blessest me with food and medicine. I never sought thee, yet I found thee when I was in want. I know not who sends, and from what hands thou fallest upon my house, as the dew upon the grass. I wish to spend thee for that for which I spend myself, the love and service of God. I labour like the honest workman not to earn thee, but the blessing of my Father. And in finding the latter who ever lacked true wealth. Promote all noble activity, all charity, relieve all suffering, console the wretched. O Rupee, and even thou too wilt have accomplished thy mission.

NEW ARRIVALS IN HEAVEN.

IN the course of the preparatory services held during the past week * in connection with the approaching festival, the pilgrim brothers held on Friday last, holy communion with Three New Arrivals in Heaven in our dear little Sanctuary. It was a Pilgrimage to the Souls of EMERSON, STANLEY and CARLYLE. The pilgrims offered their homage to these noble spirits in heaven, in the presence of the All-Holy, and held long and living intercourse with them, eating and assimilating their characters, and rejoicing in their company. After adoring and glorifying the Supreme, they said to these Spirits,—come into our inmost consciousness and draw near to our hearts in deep spiritual affinity. Then addressing the three one after another the pilgrims said:—"We welcome thee, Deep Ocean-like Soul, unfathomable Thought, hid in Infinity, America's prophet of Spirituality, Emerson;" We honor thee Broad-souled, Large-minded Stanley, ever bent on

* N. D. August 27th, 1882.

widening thy master's Church, thou Foe of sectarianism, Apostle of catholicity, hug us into thy wide embrace, bold Stanley;" "And to thee, O Carlyle, we offer our homage, thou Solitary idealist amid English materialism, thou Respecter of heroes and prophets amid nineteenth century rationalism," "Be with us evermore, Sons of God." The conch-shell was sounded, and the pilgrims said,

Peace, Peace, Peace.

THE PIOUS VICEROY.

THE pious and noble-hearted Viceroy whom the Empress of India has sent out to rule us in India has graciously determined to revive our indigenous civilization, and give us the great boon of learning to rule ourselves. With this object he has made it a point to visit primary schools wherever he has been in his tour from the hills to Calcutta. He has repeatedly taken the trouble to penetrate into villages, and examine the records and accounts kept by the rural headmen. Very few Governors General have done it since the days of Hastings and Bentinck. We have not much to do with the political significance of such acts. To us they are full of moral and religious significance. The people are compelled to recognize the graciousness and sympathy of motive that leads to such unprecedented conduct, we for our part can assure His Excellency that there is good deal that is indigenous to India which, if incorporated with European ideas and models, will make the British Government even a greater blessing to the country, than it has hitherto proved. A religious ruler like Lord Ripon is in a fair way to effect that incorporation. If His Ex-

cellency will listen to one suggestion that we venture to offer, the present course of action adopted by him will produce incalculable good. Lord Ripon should associate himself with some philanthropic and experienced Native Gentlemen who have been engaged in the work of doing good to their own countrymen. It is not unnatural to expect that these people may lay down views very different from the official utterances which just now necessarily regulate his opinions. They may also be able to interpret His Excelleney's wishes to the people with much greater effect than can be expected from the officials. In Calcutta every important community can furnish one or two men competent to discharge such functions. May Providence so regulate the conduct and sentiments of the present Viceroy that he may reconcile Europe and India in indissoluble moral and social union.

LOGIC,—SCIENCE OF GOD.

AMONG the many commands we have received from Heaven from time to time in connection with our vocation in the New Church is one to this effect: "Vindicate Logic." Before this heavenly injunction we bow with loyal reverence, and we must obey it as we obey other commands of our Sovereign and Saviour. We do not understand why the advocates of religion should decry and disparage logic. Is not science of God, and is not logic a science? The Lord has consecrated and sanctified all science as His scripture. Like chemistry and astronomy, geology and anatomy, the science of logic too is divine, and if we honor those, are we not bound to honor this also? It is said that

reasoning corrupts the heart, engenders conceit, kills inspiration, annihilates faith, and fosters unbelief and scepticism. The very nature of positive and exact thought and demonstrative reasoning is generally believed to be antagonistic to spirituality and moral evidence, and as logic is the most exact of all exact sciences, it is feared that those who are given to too much argumentation stand far from the kingdom of heaven. Such an argument holds good in the case of other sciences. Do they not mislead and contaminate the unwary? Those who study godless science, as many a modern scientist does, are sure to be landed in materialism and infidelity. Whatever the science may be, astronomy or physiology, its study must lead to downright atheism if it is divorced from religion. Then why single out logic as the enemy of truth? Logic, pure and true, is the handmaid of theology. It reads and interprets aright divine thought in the mind of man. It verifies and substantiates the messages of Heaven. As in the laws of the stars so in the canons of thought we read clearly the hand of Divinity. Logic indeed is a hallowed science. It is the road to truth and heaven. The more logical we are the more secure are we against the assaults of error and superstition on the one hand and of materialism and infidelity on the other. It is not the use but the abuse of our logical faculties that brings us into the regions of doubt and untruth. To be logical is to be theological.

UNIVERSAL MADNESS.

THERE is an element of madness in every man's nature. There is an element in earth air and sky.

He that has no vein of madness in him, is like the man who has no music in him, and is fit for treason, and dangerous deeds. Madness means overmastering impulses from unseen causes. Madness means excess of emotion, conduct and conviction which those who are not mad, cannot account for. Paul was the most reasonable of men. Yet Paul was declared to be a mad man by a worldly-minded, half-hearted, blind judge of men. Jesus, they said, was possessed of devils. Sakya Muni, solitary, famished, not far from death in the wilderness, was pelted with dust, mud and dry leaves by half-witted children who questioned his sanity. And as for Chaitanya, he was the maddest of the mad who surrounded him. Everything outside the limits of the sweetness and politeness which men have set down as the rule of life appears to be eccentric, nay mad. If you bend your head, and move your limbs otherwise than what the arbitrators of society prescribe, if your accents differ from theirs, if your opinions contradict their views, and if your occupations are your own, not theirs, nay if you do anything outside the pales of what they call respectability, you are irregular, and more or less mad. But we ask who are the authors of social usages who lay down the rules as to how men and women should behave towards each other, who are the people that rule over the highest proprieties of life? It is the madmen, if that was madness which Jesus and Paul, Sakya Muni, and every great reformer and exemplar of men had. Great and unusual convictions breed unusual and unprecedented conduct. Nothing is so well ordered, calm, and regular as the frame of outward nature guided by fixed laws. Yet at times the elements seem to grow mad, tumults tear up the earth, the sea, and the great heavens. Everything

becomes terrific, ominous, disarranged, and wild. Yet amidst the wildest disorder there is profound method, hidden law, wise economy, which from apparent evil brings out the surest, and most abiding good. So in every man's nature there are great ominous terrific impulses, which if they are regulated by the hidden and wise method of a holy inspired will must, in spite of apparent disorder, produce the highest and noblest results. The fact is every man yields to those impulses at one moment or another, privately, or openly. The carnal are mad after their carnality, setting aside all bounds in self-indulgence. The student is mad after his studies forsaking family, health and comfort, and going to excesses in his search after knowledge. No body is amazed at this. But when the spiritual man is mad after God, and sets aside the bounds of respectability and easy-going worldly-minded rationalism, when God's son and servant speaks and acts constrained by the Spirit which directs him by other laws than we know of, we pounce upon him as the corruptor of manners. All men are mad who are good for anything. Impulses rule human nature. And blessed is he whose impulses come from God leading him to speak and act as no man spake and acted before.

FAREWELL TO THE HILLS.

DEEP, tranquil spirit of the Himalayas farewell. What meditations, devotions, and prayers, thou hast awakened in my rapt soul none can tell. The problems of life pressed heavily upon me for solution. Thy serene solitudes gave me the help and the sense to solve them. Eloquent solitudes amidst

which I am never weary of wandering. O, shadowy forests, in the twilight of your natural cathedral I have devoutly sought the dark Eternal whose secrets my sainted forefathers dimly read in sky and rock. O, hoary, unearthly, everlasting snows, the seat of every holy tradition, the sanctuary of souls who thirsted after endless union with the Eternal Substance, I will think and dream of you in the hot dust and weary plains of life, when my brains and heart shall again be full of unrest. Sounding crystal fountains, cease not to speak out to me in spirit, though my eyes are temporarily turned from ye. Mountain birds, mountain flowers, grass, dew, and insect, my brothers and sisters, creatures in whose interior I have seen the Soul of beauty and innocence, be treasured in my memory, and imagination, leave your song, and fragrance, tenderness, brightness, and inexpressible language that therewith I may in secret evermore pray to my God. Mountain moonlight, with silent awe-inspiring shadows on giant rock and weird trees—suggestive mountain moonlight, faintly canopying me like the half-forgotten love of the mother of my simple childhood, what serene sublime Maternity walked silent by my side as I rambled in ecstacy, drunk with the breezy mountain moonlight! Fearless with thee thou Supreme Silent Mother thus ever I want to walk in the shadows and dimness of the world to which I once more return, stumbling, fearing, not understanding, yet holding by thy Infinite Arm. Absorbed meditativeness was with me in these hills whither the Spirit drew me. Wind, rain, sunlight, and the sound of waters all have been sacred and helpful. Have not the stern barren rocks spoken of self-conquering asceticism, hard, unsusceptible of temptation and uncleanness? They used to conquer their passions

here, sacrifice their carnal natures, and be rock with the rock. Inspire in me also that hardy self-discipline, O thou Infinite Purity, that the son of the Rishis may himself be a Rishi also. The atmosphere of transcendental spirituality enveloped them here. Matter, and flesh, vanity and vexation, phenomena and semblances all melted away as they roamed on these summits. Teach me also to bury the vanities and miserable appearances of the shadow world in those dark caves and abysses, and take with me wherever I go the spirituality that penetrates below every thing. The Himalayas have ever been the home of Philosophy. No frivolity and shallow mirth can find place here. I am the child of Philosophers, their courses of subtle and deep wisdom latently run in my veins. These mountains prove that by the impulses they produce in me whenever I visit them. God of wisdom suffer me as I depart to be wiser, purer, more spiritual, more tender and poetic in my devotions, more rigorous and careful in my daily conduct than when I came. All ye devotees retire sometimes to the Hills to pray.

DON'T.

THE agitation * in connection with the Jurisdiction Bill makes me wish to withdraw wholly from European society and resolve never again to mix with it. Advice,—Don't.

The opponents of the Bill in the Press are so rabid and abusive in their denunciations of the Native community that I feel inclined to remove them from my table and discontinue taking those papers—Don't.

* Ilbert Bill agitation.

My heart is so much annoyed and irritated that I would fain become a misanthrope and a sceptic.—Don't.

All progress is arrested and Native society is thrown back a hundred years, and I despair of progress.—Don't.

I am becoming angry and fretful and vindictive, and am losing that great virtue of my ancestors, forgiveness.—Don't.

The Europeans and the Natives were being reconciled, but now the gulf of separation has so widened that I must draw the conclusion, philosophically, politically and religiously, that there shall never be a reconciliation of races so antagonistic in any period of India's history.—Don't.

If Englishmen abuse my countrymen, I will abuse them.—Don't.

If they boast of being a superior race, I too will boast of my people being a superior race, and I too will hate all foreigners.—Don't.

I believe it is impossible for us to love an alien race.—Don't.

Non-official Europeans denounce Government and our Sovereign's representative in India; I too will do the same.—Don't.

If things have come to this in spite of civilization and progress, I will cease to believe in Providence, I will cease to pray.—Don't.

AN APPEAL.

Is there none to throw oil on troubled waters? Will no voice be raised that can breathe peace into this Babel of confusion and strife? Where are God's peacemakers? All India is being rent by

race antagonism and factious fight. Is there none to reconcile the combatants and harmonize their conflicting interests? Will none contribute a drop of sympathetic tear to quench the flame of racial jealousies? We call upon the charitable of both parties to try and pacify public feeling at this critical juncture. No doubt there are many among the Christians and the Hindus whose hearts have not yet been inflamed by all this unpleasant agitation, and whose kindest sympathies have survived the most venomous shafts of pride and hatred. There are Natives and Europeans who are fully alive to the fact that this battle of race is ruinous to both parties, and subversive of their political, moral and social interests. Both parties are essential factors, and neither of them can be eliminated. England's glory and India's happiness history has so thoroughly identified that it is too late now to think of dissociating the two nations politically or morally. British enterprize is as much the life of India as India's resources are the backbone of England's greatness. If then Providence wishes to keep them together, let no man try to put them asunder. Let peace prevail in all our counsels and deliberations. Let generous souls step forward and speak peace to distracted India. Let good Englishmen, let zealous Christians say to the Natives,—Do not indulge in recrimination. Let the mild Hindu whisper gently,—No more abuse. Let a society of peacemakers be erelong organised, and let the members make every possible effort, individually and jointly, to arrest the growth and spread of race-antagonism. And above all let us humbly invoke the blessing of God upon this good work of reconciliation, that it may prosper and be successful. The work must seem difficult, and perhaps impossible to many. But with the Almighty all

things are possible. To Him we send forth our best wishes and prayers that peace may prevail in the land.

CUSTOMS AND COURTESIES.

CUSTOMS and courtesies are of much moral and religious value. They embody moral and spiritual obligations. For instance the custom of mutual salutation, of attendance at sickbed, of giving alms, of honoring elders have in them considerable meaning of a high import. They cannot in the case of ordinary men be set aside with impunity. But it must be admitted on the other hand that with time and usage the moral sense of the obligations may depart from the customs, and they may mean nothing more than worldly politeness. In this condition of affairs, whatever be the social value, there is as little *moral* merit in keeping the customs, as in setting them aside. The true religious reformer is anxious to restore the spiritual and moral virtue of customs and courtesies. He therefore does not rest satisfied with keeping the so-called rules of society, but desires so to change those rules, modifying some, introducing others, that the community may rise to a higher platform of godly life. He never therefore consents to be the slave of social etiquettes, and keeps or breaks them as he is enlightened from within. His object is not to organize a body of fine customs and rules of propriety. His object is to train a number of holy men who will keep and perpetuate the highest obligations of society. If he himself conforms mechanically to existing customs and etiquettes and thinks his part of the social work to be done,

people around him will do the same, and acquire no new spirit and enthusiasm of well-doing. But the true teacher wants to teach them the latter virtue. Therefore he sometimes sedulously abstains from fulfilling an evident obligation, that his disciples may be educated to fulfil it in a worthy spirit. If however inspite of this abstinence they will not learn such spirit, then the master does it himself in a manner that those who offend may take a lesson from his seemingly sudden zeal. But the zeal is not sudden, it was always there, only it was not manifested before by reason of a high principle. Custom and etiquettes are valuable only for the moral obligations which they contain. Let men be educated only how these may be best fulfilled. And when that is accomplished customs tend to modify and reform themselves, and society is raised from a lower to a higher platform. Let those who have not found the spirit, keep the forms by all means. Those who have found the spirit are above all forms, and produce higher forms than those which already exist.

A MESSAGE ACROSS THE ATLANTIC.

THE following epistle is from a Christian brother in Pennsylvania, U. S.:—

McKeesport, Pennsylvania,
United States of America,
March 16th, 1883.

Keshub Chunder Sen, Apostle &c,—My dear brother, Grace, mercy and truth to you from our God and Saviour Jesus Christ, to whom "be Glory and Dominion for ever and ever, Amen" I have read, in my country, with great satisfaction, your

New Year's proclamation, addressed to the ministers and members of all the Churches in the world. I am greatly rejoiced at the kind and loving spirit of your address, and the sweet tenderness and prayer with which it abounds. You know at the birth of our Lord Jesus Christ (or rather at the birth of his humanity) the angels sang "Glory to God in the highest, and on earth peace, good will toward men." I am glad to find in the New Dispensation of India the same happy spirit breathed, I am also rejoiced te learn from Mr. Cook something concerning your reverence for the Christian scriptures, and for our Dear Lord and Saviour Jesus Christ. My dear brother, I am a follower of the blessed Jesus. Many know him but intellectually, but, for many years, I have known him inwardly and intimately. My knowledge of him is sweet and precious, and I find in him alone my all in all. I do not look upon him as some of his followers do, viz, as a Second Person in the Trinity, (God is *One*) but is *God Himself manifested to men.* Jesus is "my Lord and God." The Father is *within* him. He said "He that hath seen me hath seen the Father, I and the Father are one." (John XIV.) I have long known that God in His wise providence has raised up Buddha and Confucious and Zoroaster and Mohamed &c., to instruct the peoples of earth according to their respective geniuses and to draw them from their evils and sins: but I also know that Jesus Christ is eventually to supersede all of these, and is to reign "Lord of lords and King of Kings," over the whole earth. My dear brother, you can do a good and great work in India and the world by magnifying before your people the Lord Jesus. I trust you may ever do it, and that God may ever bless you in your work. Yours is a work that angels would gladly

leave Heaven to perform. You are highly honored. I would like to see all India brought to Christ, and I will rejoice, in the future world, in meeting one who has helped in this work. I send you with this letter several copies of an essay on "Future Punishment." They are being widely read here.

Praying the Lord to shed down upon you the spirit of His love and truth, I remain your brother in truth,—WM. CODVILLE.

SCIENTIST,—A DOUBTFUL TITLE.

SCIENCE means knowledge. Its opposite is ignorance. The man who possesses knowledge or wisdom is called a Scientist, while he who lacks knowledge and is ignorant is an Ignoramus. It is therefore an unwarrantable misapplication of language to call those men scientists who are ignorant, and who candidly profess to be ignorant of Theology. It is the boast of many a scientific man of the present age that he sets down Divinity as an altogether Unknowable Something. What is there in this confession of ignorance to boast of? Is not the confession humiliating? Is it not a shame? Why men should boast of their ignorance seems incomprehensible to us. And what is more incomprehensible is the fact that the world struck dumb with astonishment at the marvellous ignorance of these men bends its knee in servile obeisance, and glorifies them as so many savants, wise men and scientists! These are surely ignoramuses, and they deserve to be pitied as such. Such language may seem strong and harsh, and even audacious. But we must call a spade a spade. Thank God, we are above the hollow conventionalism which

would sacrifice truth and honesty to do homage to men in high places. Shall truth be slaughtered and language prostituted in order that agnostics and materialists may be spared the humiliation they deserve? All honor to him to whom honor is due. To the truly wise and scientific men of whatever age or country, to sages and philosophers of whatever school they may be, let us render unqualified homage. As we honor all prophets and saints without distinction, giving to every man of God, Moses or Socrates, Luther or Nanac, the meed of distinction they deserve, so are we ready to offer the tribute of our reverence and loyalty to every priest of science and professor of literature, without partiality or fear. But why shall we idolize ignorance and worship poverty of thought? Why shall we, like base and untruthful sycophants, fall prostrate before the recognised paupers and beggars in the world of literature, and glorify the penniless and ragged, saying "Ye Huzoors and Bahadurs, ye gods and demi-gods of science!" Against science and her votaries we have no grudge. Far be it from us to contaminate our tongue or pen with the iniquity of dishonoring even the least among them. But to honor Cæsar does not mean honoring every worthless ragamuffin in the streets. If a scientist really possesses knowledge we shall respect him. If he is ignorant and yet calls himself a scientist we shall treat him as we would a pauper styling himself a Maharajah or a Nawab. Those who are true first class scientists possess a deep knowledge of science, the science of matter as well as the science of mind, the science of heaven as well as the science of earth. These are verily priests in the Temple of Science, whom nature has duly ordained. But the seventy-seventh rate 'scientists' of the present day, whose name is legion, profess to know only the

things of the earth, but are profoundly ignorant of God and religion. They may be scientific men in chemistry and botany, but in the science of sciences they are lamentably ignorant men. Take any philosopher of this agnostic school, and ask him,—Do you know God? And he will reply, No. Do you know the next world? No. Have you any conception of the moral nature? No. Can you explain the philosophy of the Infinite? No. Have you any positive idea of human liberty? No. Do you understand Christ? No. Can you tell us the meaning of the Trinity? No. Do you know what Yoga is? No. Do you possess any definite knowledge of God or immortality or conscience? No. Then, O sorry specimen of intellectual pauperism, avaunt; poor child of ignorance away! Expect no honor, expect no crown of glory when you are by your own confession so abjectly ignorant of every thing that concerns the higher self. Take the scorn and the humiliation you deserve, and hide your head in very shame all the days you live. It is indeed a pity that while the childlike and the simple have in all ages known, loved and served the Lord, these agnostic philosophers with all their vast erudition and so-called learning betray such lamentable ignorance of the Creator. Surely He is not altogether "unknowable," as He has been represented to be. Him we *do* know in some measure. He is not unknowable, but incomprehensible. We know Him as our Creator, our Father, yea as our Mother. We know His exceeding love, and can humbly love Him and serve Him. Thousands and millions have in all ages realized and practised the fundamental truths of religion and morality, and rejoiced in their knowledge and the simplicity of their godly philosophy. Why then shall we honor ignorance to-day, and say he is the best

philosopher who has nothing to boast of but his miserable ignorance of every thing appertaining to religion? Those only who *know* God are scientists, and deserve honor as such.

"WE are met together to celebrate the silver wedding of Western and Eastern learning, and to offer our best and most earnest wishes for the long and fruitful continuance of an union which is capable of conferring so many benefits upon East and West alike." So said Lord Ripon at the last University Convocation. Well said. It is this idea of the union of the East and the West, political, social and spiritual which underlies all our labors and movements. This "Silver wedding" is indeed the burden of the Song of the New Dispensation.

HOW apt we are to imagine that men during *our* life time are peculiarly heartless, and that *our* path is strewn with unprecedented difficulties. It is the old old thing. No difficulty is new, no trial singular, no cross that was not borne by our betters before. This is just the kind of path which was trodden by every one. And we must consent to walk in it with the patience, calmness, devoutness, and dependence which our predecessors had shown before us. The path to heaven was never strewn with roses. The work of self-conquest was never accomplished amidst fine treatment and flattering words. This is the same old world where self must be mortified by rude blows from outside, and we cannot hope to be spared, or leneiently

handled. Blessed is the man whose inner consolation is sufficient for all that he has to meet outside.

WE are glad to find that very few theists identify, or associate themselves with the misguided agitators who have in these days taken to spiritualism and occultism. Theism by its very nature is against necromancy and the black arts. If a magician plainly avows that his powers are derived from the known laws of nature, or laws which he is prepared to explain to all honest enquirers, we are ready to praise him for his skill. But when he takes the name of God in vain, and pretend to establish religion on the basis of his occultism, we have no hesitation to denounce the whole thing. We must warn all earnest theists against the fatal tendency towards supernaturalism which weak and unbelieving natures in all ages have manifested.

WHAT is it within us that judges? The popular answer is, the Intellect. We think differently. The court within us that judges men and things is a joint court, the award in each case emanating from two judges, the head and the heart. If the heart is corrupt the judgment too is corrupt. The most unclouded intellect is no safe guard against the vitiating influence of carnal passions. The world easily buys the judge's understanding by bribing his heart. Those who wish to judge rightly the character and motives of others ought, therefore, to possess not only well-balanced and cultured intellects, but also hearts free from uncleanness. It has been justly said, "such as every one is inwardly,

so he judgeth outwardly. If thou wert inwardly good and pure, then wouldst thou be able to see and understand all things well without impediment." How often alas the captious critics misjudge and condemn others because they attribute to them their own infirmities and passions!

ON Thursday last, (23rd February, 1882.) there was an interesting excursion by a steam launch up the river to Dakhinaswar. The Rev. Joseph Cook, Miss Pigot, and apostles of the New Dispensation together with a number of our young men embarked at about 11 o'clock. The revered Paramhansa of Dakhinaswar, as soon as he heard of the arrival of the party, came to the riverside, and was taken on board. He successively went through all the phases of spiritual excitement which characterizes him. Passing through a long interval of unconsciousness he prayed, sang, and discoursed on spiritual subjects. Mr. Cook watched him very closely, and seemed much interested by what he saw. Mr. Cook represented the extreme culture of Christian theology and thought. The Paramhansa represented the extreme culture of Indian Yoga and Bhakti, in short the traditional piety of the East. And the apostles of the Brahmo Somaj in bringing together the two proved that they combined both in the all-inclusive harmony of the New Dispensation.

WHAT the Rev. Joseph Cook thinks of our minister will appear from the following extract from an American periodical:—"My first lecture in Calcutta was on 'The insufficiency of mere Theism.'

I did not spare the system of thought of Mr. Sen, but I confess I admire the man. If theism is put forward as complete for itself, and as a rival to Christianity, it must of course be criticised; but I think that Mr. Sen himself, as distinct from his scheme of theology, is to be treated with tenderness, and deserves the prayers of the Christian church. He calls himself a *uni-Trinitarian*; but I find myself compelled to classify him at present as a *Quaker-Unitarian* in a Hindu dress. He has a doctrine of the inner light that reminds one of the best of the Quaker mystics; but his views of the person of our Lord are certainly not more nearly orthodox than Channing's. He depends for his knowledge of religious truth on religious exercises continued through three, four, and sometimes five hours a day. I thoroughly believe him to be an honest and devout man. My feeling is not that he should pray less, but that he should study more."

THERE is a fatal charm which the Supernatural has for every man of weak mind and faith. In all ages and lands men have hankered after signs and miracles. In no country and time is this thirst for the miraculous stronger than in India at the present moment. Men will not believe in God, and immortality, but they will believe in any amount of spirit-rapping and occultism. In fact the more a man is found to disbelieve in the natural and legitimate objects of faith, the more inclined he is to put his trust in all manner of magic, witch-craft, and spiritualism. Availing themselves of this superstitious tendency in the present generation a host of men and women have come forward to practise upon their credulity, and misdirect their minds and

means to foolish pursuits of seances, and spirit-rappings, and mysteries of all sorts. Even among theists of the rationalistic school, whose notions about Providence and prayer are feeble and vague, this new fashion of talking about "psychie phenomena" is springing into existence. We warn all believers in the New Dispensation to keep themselves aloof from these men who sometimes unknowingly practise upon the weakness of the community. Such "spiritualism" has nothing to do with the spirit of God or man. It is only pandering to vain curiosity, and falsely appealing to the senses in order that what is merely material and carnal may prostitute the spirit by ascribing to it all manner of unseemly action.

IT appears modern theism in European countries is unable to realize the doctrine of Providential indications. It has not the ability to rise to the effort of receiving the breath of God in circumstances where it is difficult to make a moral choice. Dr. James Martineau in writing to us a letter observes "I am aware that eminent saints and philosophers have supposed themselves Divinely directed to particular concrete actions." "But," continues our honored friend, "I have no ability to conceive of such immediate guidance in particular problems of casuistry." We are bound to say we respect this candid admission of "inability." But we are not at all bound to respect the ignorance of those who, less thoroughly versed in deep spiritual impulses, declared that such "Divine guidance" is *impossible.* They would simply leave us to the poor calculation of results in choosing the course of duty. How is it possible to foresee all the results of a peculiar course of

action which conscience suggests? How can any one forget that in circumstances of real difficulty where opposite courses of action equally recommend themselves to our reason and conscience, the bewildered soul of man is in awful need of a supreme guidance before which the whole being must surrender itself in trustful meekness? And such guidance is the only response to prayer that is really worth having. We are not for the suspension of any faculty of the mental or moral nature. We are only for the subordination of nature unto God. We contend the calculation of results as the standard of moral decission, may be utterly upset by the actual effects of what we do, and even if justified, may lead us to confound the distinctions of duty and utility. The sure and simple couse is to us to follow the course divinely indicated, and let results take care of themselves.

THOSE who live in ideas find ideas living for them. Each man whom God has chosen for his work is a Living Idea. He is a stone out of which the Kingdom of heaven is to be built. And the Kingdom of heaven is an ideal Kingdom. St. Paul indicated the functions of the body spiritual. Each one has an allotted sphere within which he is essential. One is a born minister who represents within him the deep and real wants of many and labours to remove them. Another is a father and guardian who feeds and protects the faithful. Another is a model of self-abnegation, trustfulness and surrender to principle. Another represents asceticism and moral strictness in his person. Another leads the people by the devotions and poetry of his music. One is born to nurse men

in sick bed, and study the character and qualities of the saints. Another feels called upon by the benevolence of his nature to serve as a servant in the houses of the faithful. Another is impelled to labour to gather men, and cement them together by the power of his energetic missionary spirit. Another is exemplary by his quiet prayerful tendencies, and obedient serviceableness to the community. Another is distinguished by his meekness of disposition, and devoted application to work. Another may have the gift of taking charge of a distant fold, and act the part of a shepherd to the sheep. While yet another may consider it his mission to supply the vineyard of the Lord with streams of gold which suffice for the most necessary undertakings. One man may be devotional, another man may be intellectual. One may speak, another may write. One may teach women, another may take charge of children. One may labour in the field of charity, another in the field of propagation. But each is not only important but essential to the formation of the household of God. Each represents, an idea in his life, he is a principle incarnate.

ONE sin leads to another. One political blunder is the father of many political blunders. As we anticipated, there will be quite a crop of martyr self-denials in Bombay this season, thanks to the dogged persistency of the local Police. Hardly has Major Tucker been released when a group of ten brave soldiers are arrested by the Police for the crime of singing God's name in the streets. Is it not more criminal to send righteous men and women to jail? The following message was received by us on Thursday last (12th April, 1883) :—

"From Major Tucker to "Dispensation,"—Marched yesterday. Mrs. Tucker Captain and Lieutenant Gladwin, Captain Thompson, Lieutenant Roberts with three Salvation soldiers and three friends arrested. Trial before Mr. Cooper, next Monday."

IT is not merely Hinduism that glorifies mountains. The Bible too bears repeated testimonies to the holy and heavenly character of these sublime works of nature. The prophet Isaiah often speaks of the holy mountains. Jesus too loved the mountains, where he often went to pray, and from where he preached his famous Sermon.

THE plans set on foot by the Indian Reform Association for the promotion of high education among Native ladies have produced decidedly satisfactory results. The Syndicate has received 32 applications for approaching examinations. Of these two are for the Senior Certificate Examination and five for the Junior. The remaining candidates take up special subjects, such as Laws of Health, Cooking, Music, Original Poetry, Ethics, Needle-Work &c. The candidates may be thus classified according to their religions:—3 Christians, 10 Hindus and 19 Brahmos.

IT is gratifying to observe how the interest of thoughtful men in our movement is quietly spreading in the west. A private letter from Stockholm, Sweden, addressed to the minister, thus opens:—

"Your name is so often repeated and your actions so often spoken of in our congregation (the New Church one) that every body here thinks himself acquainted with you, and that is also the reason why you ought not to feel it so strange that I take the liberty to write to you. For my part I consider it quite as natural as if I were writing to a friend or to a brother."

THE Bengali Christian is wroth because of Mr. Joseph Cook's flattering notice of Chunder Sen's theology, and says in despair and disgust,—"If all this and much more of what has been so eloquently said is true, it is time for us to give up our faith, and join the New Dispensation!" The *Bombay Guardian* goes even further than the *Christian Herald*, and seems to think poor Mr. Cook was deceived. He explains the matter thus:—"There is about him [Chunder Sen] a charm of personal manner, that throws a kind of glamour over men and disposes them to take his view of things." An impartial observer like Joseph Cook, who notices both the "merits" and the "defects" of the New faith is sure to command far greater respect than biased and one-sided critics.

PATIENCE is a characteristic of great minds. It seems to be a small virtue, and is often despised and overlooked as such. History tells us, however, that all great men and the leaders of all great movements assiduously cultivated this virtue, and illustrated it in a remarkable degree in their lives. To endure hardships and privations, dishonor,

and obloquy, the tyranny of foes and the taunts of friends, disease and misery, disappointment and discouragement both in private and public life, and yet to stand up manfully and serenely and successfully accomplish life's noble destiny,—that is surely a characteristic of greatness, and so far as we are privileged to imitate it we too make an approach to moral greatness which the world is sure to acknowledge. Little minds get impatient under the slightest irritation, and flee ignominiously where Heaven commands them to fight.

THOSE who think that our religious conceptions are the result of training and that barbarians are downright atheists will find a striking refutation in the following statement of a Kaffir, translated by Bishop Callaway in the *South African Folk-Lore Journal*:—"We had this word (the name of God) long before the missionaries came: we had God (Utikxo) long ago: for a man, when dying, would utter his last words, saying, 'I am going home, I am going up on high'. . . . . So we say there is no God who has just come to us. Let no man say, 'The God which is, is the God of the English.' There are not many Gods, there is but one God. We err when we say 'He is the God of the English.' He is not the God of certain nations; just as man is not English and Kosa; he is not Fingo and Hottentot; he is one man, who came forth from one God."

PROFESSOR MAX MULLER has the deep simplicity and philosophical goodness to perceive that after

all a question of casuistry and religious fitness may be decided by an Eastern in one way, and by a Western in another way, and that a man may be quite right when we judge him to be quite wrong. The faculty of judgment ought to be always exercised with the greatest caution. Addressing our minister he says "I shall no longer press you for explanations about a question on which perhaps you are right, and I am wrong." This is the Cooch Behar marriage question. We wish other critics of the marriage had the same candour and the same honorable diffidence of spirit. But no, the rule for the great majority of them is this. "Because we differ from you in opinion, therefore we are entirely and always right. You are entirely and always wrong." How should they like to be measured as they measure it unto others?

ADVERTING to the representation of the New Dispensation Drama on the Stage a Unitarian paper thus remarks disparagingly:—"Had Luther, Wesley and others taken to the stage we would not have known their names this day." Our idea is, that in that case we would have all taken to the stage, for small men invariably follow great minds. It is an historical fact that the great Chaitanya, than whom India has not produced a greater prophet or a holier saint, took to the stage and himself played a prominent part. Has his name disappeared from history, or is he less respected because of his association with the drama? The fact is, it is wrong to apply to us, Indians, Western standards of thought and action. If our Unitarian brother of the *Christian Life* will come over to Calcutta he will see how hundreds of thoughtful men rush with

eagerness to see this new drama on the stage, and are moved to tears as they look on the impressive scenes and the life-like acting.

WE sincerely rejoice and thank God that the unseemly squabbles of the Bombay authorities with the Salvation Army have come to an end, and that an honorable compromise has at last taken place, such as we had always contended for. Major Tucker's firm and persistent devotion to his Master has achieved this great moral victory, for which all India must thank him. He is truly a soldier, and he has played his part remarkably well. He went into prison, and ten others, hardly less brave than he, were ready to go into prison, but the Police trembled at the prospect of incarcerating a whole army of believers, and the prison refused to make room for so many saintly victims. And so truth triumphs at last. It has been settled that the Mahomedan quarter will be closed against all processions of a demonstrative character, the Salvationists being welcome to preach and sing in all other localities in the city. We thank the Magistrate, Mr. Cooper, for the settlement of the vexed question. Major Tucker's telegram to us runs thus:—"Discharged. Favorable judgment. Satisfactory arrangement regarding future marches."

GIVE up secret vices. There is no eluding the gaze of Deity. Heaven's police always holds you in its clutches: you are under arrest and surveillance day and night. The darkest chamber gives you no protection. Have you fled into yonder den, and

do you fancy you are safe? Break up your delusion, infatuated soul, and see that Penetrating Eye. God sees me when I am alone,—that is a terrible fact, and it cleanses the heart if duly realized. Live in the Encompassing Eye, and you are sanctified. Even our forefathers, crude though their theology, had awful conceptions of the Divine Eye. Take the sixteenth hymn of the fourth book of the Atharva Veda:—"The Great One who rules over these worlds beholds as if he were close at hand. When any man thinks he is doing aught by stealth, the gods know it all; everyone who stands or walks or glides along secretly or withdraws into his house or into any lurking place. Whatever two persons, sitting together, devise, Varuna, the King, knows it, being present there as a third. His messengers, descending from heaven, traverse this world; thousand-eyed, they look across the whole earth. King Varuna perceives all that exists within heaven and earth and all that is beyond. The winkings of men's eyes are all numbered by him."

GOD bless the Chaplain of Sitapur! Casting off all false delicacy, our brother, the Rev. C. C. T. Fagan, suggests a Pledge for the suppression of sensuality, in the columns of the *Indian Churchman*, which we commend to our youthful countrymen. The Rules which the vow embraces are as follows:—"That I will keep my body in perfect chastity of deed, word and thought, as far as in my power shall be, I will do everything to promote the cause of Purity in others, always regarding uncleanness as equally dishonourable and abominable in man or woman; that I will say, write or otherwise depict nothing which is directly or indirectly

of an impure character; that I will not willingly or knowingly listen to any thing of an unclean nature nor will I read books or other writings of a similar character or tendency; that I will not willingly behold or gaze upon any picture or other object of an unchaste kind; that I will visit no place frequented by immoral women, nor will I associate more than duty may positively demand with men who have no decent respect for their own honours; that I will continually wear the Cross I now receive next to the flesh to remind me this my solemn and particular obligation." Will not young Bengal adopt a pledge like the above and save the country from carnality and debauchery?

IN the course of his recent lecture on the New Dispensation, the Rev. Mr. Cook of Boston made use of certain remarks on the minister's attitude towards Unitarianism which require a brief explanation. The passage runs thus:—"He [Chunder Sen] is far more than a Deist. He calls Martineau and Parker cold. He cannot tolerate Unitarianism, although it has treated him with the utmost courtesy. . . . . I asked Mr. Sen point blank: What do you think of Unitarianism? His answer was, its representative in Calcutta has made it ridiculous here." It is a well-known fact that the minister cherishes the profoundest respect for Dr. Martineau, and that in all the higher forms of Unitarian faith and devotion he is one with him and with the best Unitarians of the day. But he thinks that Unitarianism does not go far enough, and that like all western creeds it is "cold" and dogmatic. Dr. Martineau's philosophy joined to eastern inspiration would be just the thing after the heart of our

minister. As regards the charge that Unitarianism has been made ridiculous here by its representative, [perhaps Mr. Dall is meant] we must say the charge is unfounded. What the minister urged was perhaps the failure of Unitarianism in India as a proselytyzing church. Mr. Dall has hardly made any converts here, and for this not he but his church is responsible. The Brahmo Somaj does all its work, and more.

EVEN Mahomed stout hearted as he was had sometimes to make compromises. It is related that one day when the citizens of Mecca were sitting near the Kaaba, the prophet came, and recited a Sura from the Koran. Three of the deities whom the Koreish worshipped, were described to have the powers of intercession with God. The Koreish hearing this were so glad, that when afterwards the name of Allah was mentioned, they fell to the dust, and accepted Him. Then they promised to follow Islam if Mahomed allowed their particular deities to be respected. Mahomed became thoughtful, went home, was unhappy in mind, and returning to the Koreish tribesmen said there was no other God but God, and Mahomed was His prophet.

FAITH in things seen and known is not faith. It is knowledge, it is observation, it is experience. Above and beyond all this is faith. It is in regions unknown and unexplored that faith builds its habitation. It is a venture and a hazard, or it is nothing. It is not 'I know thee,' but 'I trust thee.' If we have given a man only so much love as

his tried and proved fidelity entitles him to, we only love him and honor him: if we give him more we are said to trust him and have faith in him. A man has no faith in silver or gold or cash payment, but only in promissory notes. The language of faith is, "Though he slay me yet will I trust in him." Those who are always doubting and questioning, and can only trust when they know and understand are 'knowers,' but not men of faith.

FRENCH atheism is really playing a dangerous game, if it has come to this. The word "God" is being carefully excluded and eliminated from the text books used in public schools. The educational authorities are, it seems, bent on cutting not their own heads but other people's heads, their atheism being thus an atrocious compound of infidelity, forgery, perjury and scandalous fraud. For it is not new infidel works of their own that they are introducing into the municipal schools, but they are expurgating the word "Dien" in the works of well-known French authors, thus tampering with the Theism of Theistic books and converting them into engines of destruction and instruments for the propagation of atheism among unsuspecting boys and young men. Heaven save French youths from the effects of such an unblushing public scandal miscalled 'education!'

THE oldest of the prophets was certainly Zoroaster. The ancients seem to have been well aware of his existence, and he is mentioned by

Plato, Aristotle, and various other Greek writers. Bunsen is disposed to agree with Aristotle in placing him 6,000 years before Christ. On this question we think the ancients are more likely to be correct than modern Christian antiquarians, who regard with inveterate jealousy the antecedence of any so-called heathen prophet to the age of Hebrew prophecy. But researches and explorations put the fact beyond doubt that Zarathustra or Zoroaster long preceded the ancient Persian monarchy, and that Cyks Darius, and Xerxes reigned in the name of Aphurtmazda whose son Zoroaster was. The oldest Gatha of the Avesta says "Good is the thought, good is the speech, good is the work of the Pure Zarathustra." "I have entrusted my soul to Heaven, and I will teach what is Pure so long as I live."

MAX MULLER makes mention of six Buddhistic patriarchs after Sakya Muni down to the time of Asoka. The first was Upali who rehearsed the Vinaya, or the traditional laws of Buddhism at the first council in the year, of Sakya Muni's death 477 B. C. He died thirty years after the death of Sakya Muni at the age of 94. The first patriarchate extended through 30 years. Dasaka succeeded Upali. His patriarchate extended through 50 years, and he died at the age of 84 years. Sankha succeeded Dasaka. He ruled the patriarchate for 47 years, and died at the age of 86. Siggava succeeded Sanaka, and ruled 50 years, dying at the age of 96. Tishya succeeded him, and ruled 68 years, dying at the advanced age of 100. The last of the six patriarchs was Mohender, was ordained 293 B. C. ruled 40 years, and died

at the age of 80 in the year 193 B. C. Everyone of those patriarchs named his successor, and everyone of them died at a ripe old age.

ANOTHER cheering epistle across the Atlantic in response to the minister's New Year's Day Proclamation.

Philadelphia, Pennsylvania,
United States.
April 9th, 1883.

My dear Sir,—I have just seen and read your epistle to the Churches and Nations of the East and the West. Allow me to say that I respond to it most heartily. For I also, here in the distant West believe in the New Dispensation, of which the corner stone is, "There is one God, the Father of all; and all men are his children, and thus are brethren."

I mail to your address with this letter a volume of mine containing "The Modern Job," which was originally published in the year 1869, and portions of which are in harmony with your own views.

It seems to me that the Eternal Spirit is moving upon the face of the waters both in the East and the West, in order to bring Harmony out of Chaos.

With great esteem, I am, Yours very sincerely,
—HENRY PETERSON,

IN this age of go-a-head liberalism young men are coming forward and ousting old preachers and priests, whose "occupation is gone." They would have political demonstrations, feasts, jovial gatherings in the chapel, and would rub off the old

distinction between things sacred and secular. Something like this is going on here in India; but a great deal more in America, as will appear from the following satire published in a Boston paper:—

"No more are aged saints preferred,
No more their voice or harp is heard.
With cornet and with kettle-drum,
Lo, the young Christians conquering come!
If "Satan trembles when he sees
The weakest saint upon his knees,"
He'll join the dance, we may suppose,
When all the saints change knees for toes.
If man's a worm, it is but meet
That he his way to heaven should eat;
The kitchen should the closet lead—
The cook and not the shepherd feed.
Blow, cornet, blow! mid dance and feast,
What need of preacher or of priest?"

CONFUCIUS, or Kung-fu-tsee (Holy master Kung) was born B. C. 551, in the province of Loo in China. His father was a brave soldier, and he was a studious boy. The first part of his life was spent in reforming social and political abuses. The second part of his life, up to fifty years of age, was spent in travels. Confucius then settled down in official life which however he again forsook for the purpose of travelling, only he had before learnt to learn, now he travelled to teach. He gathered around him a number of disciples, variously estimated, but the most advanced of them were ten in number who were always close to his person. Confucius lived up to the age of seventy three. His teachings are all calculated to place the State, the

family, and the society on the permanent basis of wisdom, humanity, and virtue. "At fifteen years," says Confucius "I longed for wisdom. At thirty my mind was fixed in pursuit of it. At forty I saw clearly certain principles. At fifty I understood the rule given by Heaven. At sixty every thing I heard I easily understood. At seventy the desires of my heart no longer transgressed the law."

How that learned Pandit, Professor Max Muller, rebukes the spirit of worldliness in the west and contrasts it with the transcedental character of the Indian people! "We all lead a fighting-life;" says he, "our highest ideal of life is a fighting-life. We work till we can work no longer, and are proud, like old horses, to die in harness. We point to the marvels of what we call civilization—our splendid cities, our high-roads and bridges, our ships, our railways, our telegraphs, our electric light, our pictures, our statues, our music, our theatres. We imagine we have made life on earth quite perfect; in some cases so perfect that we are almost sorry to leave it again. But the lesson which both Brahmans and Buddhists are never tired of teaching is that this life is but a journey from one village to another, and not resting-place. Instead of simply despising this Indian view of life, might we not pause for a moment and consider whether their philosophy of life is entirely wrong, and ours entirely right; whether this earth was really meant for work only, for constant hurry and flurry; or whether we, sturdy Northern Aryans, might not have been satisfied with a little less of work, and a little less so-called pleasure, but with

little more of thought, and a little more of rest. For, short as our life is, we are not mere Mayflies that are born in the morning to die at night." Will Europe listen to the warning voice of the German Rishi?

THE following remarkable epistle—remarkable as coming from an earnest Christian—is addressed to the "Chief of the Brahmo Somaj," and comes from Mr. F. Fenton, Batley, Yorkshire:—Dear Sir, I beg to present to you a copy of my Translation of St. Paul's Epistles into modern English in the shape of his letter to the Romans. I do this as I regard you as the most perfect reproduction of that great man and evangelist that the world has seen since his death. He adapted Christianity to the Western intellect, and you have adapted it to the Hindoo and so to the Oriental of modern times. As you use English as the medium for spreading the teachings of Jesus amongst your countrymen, it has occurred to me, as they know English only in its existing modern forms that to present that teaching to them in the same inflections will aid your work, I therefore offer you the free privilege of printing my version for Indian use, and will send you fair copy of the whole of his writings if you like to issue it in print as a hand-book for your disciples, if you write desiring me to do so. With much admiration of your labours, I remain, Yours truly *Ferrar Fenton.*

HOW to measure India's greatness. Says Max Muller:—"The true history of the world must

always be the history of the few; and as we measure the Himalaya by the height of Mount Everest, we must take the true measure of India from the poets of the Veda, the sages of the Upanishads, the founders of the Vedanta and Sankhya philosophies, and the authors of the oldest law-books, and not from the millions who are born and die in their villages, and who have never for one moment been roused out of their drowsy dream of life." Alas! how few there are among our own countrymen who appreciate India's glory as our German brother does! Even the educated classes look not "at Mount Everest" at all but form a poor conception of the country from its low plains and its anonymous millions. Who but the true patriot can keep his eye fixed upon the Everest of our national glory? And who can help us to understand and realize its real splendour better than such well-read scholars as Max Muller? His latest work on India is entitled, "India, what can it teach us?" We should prefer to regard it as an invaluable work embodying what Max Muller can teach us concerning our great country.

THE higher education of girls has another side, in which scientific men and moral reformers cannot but feel deeply interested. There are medical men in England who are constantly holding out solemn protests and warning against the physical and moral evils likely to result from the experiment. A late number of the *Christian World* contains a letter from Dr. H. Hastings, in which he says:— "It sounds grand to be able to append B. A., M. A., M. D., to a girl's name; but what expenditure of nerve-power, &c., have the procuring these degrees

caused! Whether would it be most beneficial to the family, society, and the nation to have learned girls with B. A., &c., to their names, and consequently exhausted minds and bodies; or vigorous, healthy and well-developed minds and bodies? I venture to affirm, that it is physiologically impossible to have a learned girl and a healthy, robust mother, and strong children! Let therefore fathers and mothers see to this, as if they wish their daughters to be strong, good wives and mothers, and make their future homes happy and cheerful—be to their future husbands robust wives instead of puny, ever-ailing ones—let them think seriously before they permit their daughter's health to be impaired by "higher education."

THE following words of cheer addressed to the minister come from Manchester:—"Servant of God—Greeting. From the first time your name and mission became known to me, my soul rejoiced and I gave thanks to God that it had pleased Him to write all truths, and thus produce peace on earth and good will among men. I hail thee and the new era with joy and gladness. Thy star risen in the East shines even unto the West, and shall continue to shine until its rays encircle this planet with a belt of glory. Even so Amen. I have like thyself sought among the faiths of men a bond of union, and in so doing felt blest. I stretch out my hands and plead with you to come and help us, give us instruction and make me one with you. Write unto us and inform us of those if any in this nation of the New Faith, that we may commune with them. Show unto us fully the perfect way that we may walk therein. Kindly tell unto

us what are your organs and how obtainable in this country. If any of your missionaries are here, tell me of them, that I may seek them out. I have so much to say that I know not how to convey it to you, but I pray that God will show you the state of my mind and my desires. Amen. I remain, praying for your success,—C. H. HASSALL.

HERE is something which will interest our readers. A Library has been organized at Cardiff, under the name of "The New Dispensation Circulating Free Library." Its object is "to evoke a wider and ever-increasing circulation of books, pamphlets, &c, treating upon subjects which pertain to the New Dispensation which has begun to draw upon the world." The prospectus goes on to say:—"We commence with 750 volumes—250 each—of 'A Little Pilgrim in the Unseen;' 'Evening and Morning;' and 'Simon Jasper;' and if we meet with encouragement, we hope to add to these other works from the pens of such, as John Pulsford, of Edinburgh, George Macdonald, Mark Guy Pearse, Sweedenborg, T. L. Harris, and Babu Keshub Chunder Sen." All that is desired by the promoters of this novel enterprize is that the books may be freely borrowed, carefully read, and re-lent."

LADY atheists are intolerable. But a lady 'chairman' at a public atheistic assembly is something which even this go-a-head century will regard as a monstrosity. Mr. Bradlaugh lectured at the Hall of Science, and his daughter Miss Bradlaugh presided. In her introductory speech she assumed

a most official tone, and never spoke of Mr. Bradlaugh as her father, but only as the "lecturer." Is there anything in atheism which makes it disrespectful both to the heavenly Father and the earthly father? The lecture itself, we are told, was fierce and provokingly insolent. The London correspondent of the *Pioneer* writes:—Whether it was that Bradlaugh was in an uncontrollably savage temper, or whether he felt that, surrounded as he was by the uncompromising enthusiasts of impiety, it would impair his influence if he should seem to be making any terms with decency, I don't of course know; but I do know that, quite apart from the nature of his opinions, the coarse violence with which he expressed them threw me back into that thorough abhorrence of Bradlaugh and all his works which my friend's favourable report had been formerly near to shaking. No religious bigot was ever more intolerant, in words, than this "freethinker." The general temper of his lecture was quite in the *Ecrasez l'infame* style. You could imagine unbelievers of the lecturer's stamp burning believers at the stake with a relish.

ABSTINENCE from meat and wine is among the cardinal doctrines of asceticism. At least so we think. To those who do not care for asceticism and who profess the ordinary standard of righteousness accepted by the world at large, even to these men we would commend vegetarianism and temperance upon grounds of health and simple morality. Let every man try to lead a life of simplicity and self-denial and be an example unto others. The more widely these principles are adopted the better will it be for individuals and nations both as regards physical

health and moral character. It gives us great pleasure therefore to see that there is at the present moment an attempt to push on both these movements in India with something like new zeal and organized energy. We hail the Blue Ribbon movement, and rejoice to hear that it will be soon extended to Native community. Mr. Hume's published views regarding the importance of vegetable diet seems to be already on the way to a practical enterprize. An earnest-minded correspondent takes up the hint, and thus writes to the *Pioneer*:—"Now my main object in writing is to suggest whether something cannot be done to find out those in India who think with you, to form some bond of union, diffuse the literature of the subject, and organize means of procuring simple foods, and informing those concerned what indigenous products to use, and how. This would be an immense boon to many who are already with you in practice, but who, like myself, are laboring under great disabilities as to what to eat, and how best to procure and cook it. Not only so, but many who are wretched sufferers from improper eating would learn a better way. Could not a branch of the English society be formed, and could not their periodical (*The Dietitic Reformer*) be got out as an Indian edition, with some pages added here of matter peculiarly suited to Indian conditions?" We have no doubt the Vegetarian Society in England will heartily welcome the project, and lend their co-operation.

NEW DISPENSATION.

WE ARE SWORN OPPONENTS.

OF idol-worship, man-worship, book-worship, church-worship, symbol-worship; of sectarianism, caste, bigotry; of superstition, fiction, delusions, dreams; of priestcraft, human infallibility, of materialism, agnosticism, atheism; of scepticism, "little faith," rationalism, deism; of lying, corruption, intemperance and unchastity, and all manner of impurity; of disloyalty and sedition; of ignorance and aversion to science; of pride and self-sufficiency; of indolence quietism and lethargy; of worldliness and mammon-worship.

THE DOCTOR.

WHO comes? It is the Doctor. Verily he is a messenger from God. He comes with joyful tidings. With hailing balsam he comes to the suffering patient to impart health to his body and to speak peace to his distracted heart and hope to his desponding soul. The sound of his footsteps how sacred! His form and features how heavenly! His voice, his words of counsel how Divine! The recipe he writes, the directions he gives how like heaven's gospel of life and joy! He talks salvation,—yes, the salvation of the body. From death he comes to save the poor patient, afflicted with disease and writhing in agony. Hail holy messenger of God! Herald of health! Living evangelist, proclaim thy gospel. Heaven-sent friend of suffering humanity stretch the hand of mercy and alleviate the world's sufferings. Before the Word of God that comes from thy mouth we bow with reverence. My Father's messenger, shall I not love thee? Shall

I not revere thee, heavenly Minister of Health, commissioned by the Lord my God, to save me from disease and death? Let no man treat the doctor with disrespect or irreverence. But let all men, rich and poor, wise and unlearned, saints and sinners, bend their heads before him as before a man of God. If the doctor recommends and enjoins daily exercise, the injunction must be obeyed as Heaven's *hukum*. Whatsoever advice he gives, accept and follow as divine counsel.

NOT DESTRUCTION BUT FULFILMENT.

WHY this constant reference to the past? Why such endless quotation of scriptures, prophets, and ancient authorities of every kind? Religion is a continuity, an unfolding, a process of the revelation of purpose from age to age, and stage to stage. Destruction belongs to the Devil. Fulfilment belongs to the Dispensation. "Think not that I am come to destroy the law, or the prophets. I am not come to destroy but to fulfil." The Koran also repeatedly calls upon the true believer to "put his trust in all that has gone before." Must we believe that the New Dispensation of Theism is come to break the continuity of God's revelation made from time to time, and in diverse lands? No. The New Dispensation is come to unfold still further and fulfil the laws of the progress and salvation of man's soul laid down by prophets and scriptures. And these scriptures and prophets are not of one land and nation only, as was the case in other Dispensations. But they belong to many lands and nations, and principally the lands of the Aryans and Israelities. And hence we speak so

much of Judaism, Christianity, and Hinduism. We must fulfil the laws and prophecies of Christianity and Hinduism alike, by the spirit which the New Dispensation has poured into our being. We must reconcile the jarring developments of the Christian Dispensation, the conflicting phases of Hinduism; we must reconcile Chaistianity with Hinduism, and transmit into the future the continuity of life, doctrine, faith, and worship which they severally inculcate. How can that be done, how are we doing it? By renewing the life and spirit in each and all of these through the guidance of the Father of the New Dispensation. By extracting the real significance and hidden truth of every law, every prophecy, every sacrament, and every discipline we fulfil all. By refinding and re-establishing in the principle of every mistaken creed and conception presented before us we fulfil and not destroy. By refilling with beauty, sacredness and spirit, the traditions of the past which people the lifeless practices of the present, we fulfil. By reawakening the voice of silent inspiration, rekindling the fires of faith and asceticism, reviving the spirit of apostolic piety, we fulfil everything. And above all by trying not to fall, but rise above the standards of pre-existing morality and spirituality, we do not destroy but fulfil the law and the prophets.

DIVINITY SCHOOL.

FIRST EXAMINATION.

8th April, 1882.

1. Define Prayer, and distinguish it from Adoration and Thanksgiving.

2. State the law of prayer in Christ's words, and show that it does not involve the violation of any law, physical or moral.

3. In the Brahma Mandir prayers are offered every week for the welfare of others. On what principle would you justify such prayers?

4. Describe the essential characteristics of inspiration.

5. Show that what genius is in the intellectual world, inspiration is in the religious world. Why is Shakespeare regarded as an inspired poet?

6. There are times in every man's history when he is inspired by the Holy Spirit. In what sense do you recognise universal inspiration?

7. Some men are specially inspired for special purposes. Explain and illustrate this truth.

8. State your reasons for regarding the age of the New Dispensation as an epoch of inspiration.

YE WITNESSES, FEAR NOT.

OF what use is the witness if he is not true to his vow of veracity? Like salt that has lost the taste of salt, he is sure to be despised and cast away. How serious the offence if in earthly courts witnesses perjure themselves! How shocking, how sacrilegeous is perjury before Heaven's tribunal! Let every believer remember that he is here on earth as a witness commissioned to bear testimony unto the truth. If he tells a lie or suppresses a fact he is a base perjurer. Let the apostles of God proclaim the truth fearlessly and fully and faithfully, concealing nothing. We all know that this vile world secretly offers us bribe and tempts us to deny the truth. It tells every true

believer—, "I will give thee popularity and fame, wealth, cattle and houses, yea kingdoms and empires, if thou wilt only conceal some of the more offensive truths thou art called to testify. If thou venturest to speak the *whole* truth I will persecute thee fiercely." And often, flattered or frightened, we succumb to the influence of those around us and dare not preach the whole truth. Surely we believers must be above bribery and corruption, frowning and intimidation. If we have seen God and heard his voice, the fact must be proclaimed from house-tops without fear. If we believe that hundreds in these days have received the inspiration of the Holy Ghost, we must bear witness to the truth and startle this unbelieving age. If all our people desert us we will not shrink. We have been maligned for these doctrines. Well, what remains to be done is we must bring forward more fearlessly and in greater prominence the deeper truths of the New Dispensation, which are at enmity with the world.

THEISM CATECHISED.

WHAT is the New Dispensation?

It is sowing pure Theism, or the acknowledgment and worship of the one true God.

How does it differ from the ordinary Theism of the day?

It believes in active and inspiring Providence who reveals, commands, guides, and adapts events and circumstances to the general as well as special needs of human life.

Does the New Dispensation believe in scriptures?

Yes, it believes in the scriptures of all nations, subject always to the condition that the letter killeth,

and the spirit giveth life. It believes that the scriptures contain the suggestion or confirmation of all truth.

But does the New Dispensation preach the truths contained only in these scriptures?

No. It receives truth from the spirit within the soul of a man through prayer, communion, and meditation. God teaches truth at first hand, and then confirms it by the records of revelation and spiritual life in the scriptures. The New Dispensation believes in the immediate vision and communication of truth.

How does the New Dispensation differ from Rationalism?

Rationalism is that form of Theism which makes intellect the test of all truth. The New Dispensation subbordinates the intellect, to Faith in the words that proceed out of the mouth of God.

How are these words perceived?

They are perceived in conscience, and heard by the ear of faith. Yet faith is always reasonable. It conforms to highest reason which afterwards bears out its results and sanctions it. Faith is the reception of supreme Reason.

CHILDREN'S FESTIVAL.

THURSDAY last (5th January 1882,) was set apart for children's festival. Upwards of twenty boys and girls of the neighbourhood, children of our missionary brethren, met in the evening, at the invitation of the minister, at his residence. They sang a hymn playing on the violin, mridanga and mandira as accompaniment. The minister offered a short prayer to this effect;—

Prayer.

Loving Mother, upon Thy lap are seated these Thy children, innocent and dear, reflecting the light of Thy countenance in their smiling faces. Thou lovest children, Thou art fond of them; Thou delightest in nursing and fondling them. How sweet Thou lookest with Thy little ones hanging on Thine arms and sucking the milk of life! Bless these children, gathered before Thee, and grant that they may grow in faith and godliness as they grow in years. Grant, Merciful God, that we may learn to honor little children, and treat them with becoming reverence. Thy purity and love divine are embodied in these little saints dwelling on earth. They are but sparks of heavenly flame emanating from Thee. Teach us to believe that of such is the kingdom of heaven, and help us to be childlike in all our thoughts, words and actions. May we learn simplicity, humility, candour, love and trust at their feet! Lord, Thou glorifiest children. May we too glorify them, and forsaking the deceit and dishonesty of the world, adopt their heavenly and divine life!

After the prayer was over the minister bowed his head before the children and said:—

Little children, we fall at your feet and with due reverence magnify the divine spirit of love and holiness which dwells in you. Blessed are ye, sweet angels on earth. We honor you. May the dust of your feet sanctify us!

The minister then presented, to each, flowers, putting a mark of sandal wood paint on the forehead of each. Sweetmeats, oranges and toys were then distributed.

A NEW SONG.

THE other day, after morning service, the small congregation in the Sanctuary were agreeably surprised by a song chanted by the singing apostle. It was a serio-humorous song composed after the manner of popular ballads. It puts deep thoughts and deeper sentiments in simple language and popular tune. What, however, renders it peculiarly striking, and even sensational is the introduction of the name of the minister which has been rather rudely dragged and manipulated, as is often the case with Bengali street songs. The name "Keshub Shan" might have been omitted, but perhaps it is employed to give a point to the song. It is to be hoped that superstitious men will not attach any undue importance to the name, although it is clear that no higher commission or office is attached to it than that of simple announcing a fact viz., that the Train is a Special one. This proclamation made by the New Dispensation is indeed the essence of its philosophy, and its pre-eminently distinctive feature. Between man and God there is according to the New Gospel, no mediator; between earth and heaven there is no intermediate station. Other trains hitherto touched at intermediate stations, and could not run straight up to their destination. Prayers and services were not acceptable to God unless offered through some mediatorial agency. But this train—the New Dispensation, being a special train, must run sharp to heaven without stopping at any intermediate station. Fools have said that "Keshub Shan" virtually fills the mediator's place by supplanting and superseding all by-gone mediators, Jewish, Hindu, Christian and Mahometan. But this absurd hypothesis is completely smashed by the assurance said to have

been given by the minister himself in his proclamation. The Lord Himself is the engine driver. The wheels are worked by God-force. Jesus and Chaitanya are guards—one Native, one foreign. The idea of the recent introduction of Native guards has thus been successfully worked out by the singing missionary.

OUR MISSION.

OUR missionary brethren have one after another returned from their respective fields of work or are on their way back,—except alas! the beloved one who has gone to his rest. The year just closed has been one of unusual and unsurpassed missionary activity. The extent of country traversed, embracing the very outskirts of British territory and including some of the most important Native states, marks the recent missionary movements of our Church as in every respect most remarkable and invests them with pre-eminent importance. Never before in the history of our Church was our mission so active and enthusiastic. In East Bengal, in Behar and Northern India, in the Punjab and the frontier, in Bombay and Guzerat, in Madras and Bangalore our Apostles have preached the high truths of the New Dispensation to hundreds and thousands of people, in the face of unpopularity, derision and much active opposition. Their way lay through thorns, and everywhere they went they had to encounter armed assailants and secret foes eager to drive them away. Such was especially the case in the Punjab and Madras. And yet what happened in the end in both these places proves most conclusively the final triumph of Truth. God's flag the enemy

tried to tear into pieces, but it only waved with greater glory. Two things the results of our mission have clearly proved,—the unpopularity of our new gospel, and the triumph it is destined to achieve. All the infidels and sensualists in the land are arrayed against God's Church. What she teaches is at enmity with the world. Her doctrines are not palatable to the world. Then again, all those who belong to the old school of thought are more or less opposed to her teachings. The whole weight of the world's heavy immobility seeks to crush whatever is new and fresh. But neither sneers nor sword, ever destroyed God or His truth. And so opposition melted away and the enemy's sword recoiled upon his own unbelief. The enemy knew not that Heaven stood concealed behind this new army. They affected to ignore and disregard the divinity that was in the movement. The Kurus realized not the strength of the fact that Hari Himself was the charioteer of the modern Pandavas, and that His own hands held the reins of the fiery horses that were to carry His devotees victorious through the battle-field. Hence is it that in proportion to its unpopularity has been the victory of the New Dispensation. Two or three years more, and our victorious flag will proclaim on all sides, east, west, north and south, the Latest Gospel from heaven.

SPEAKING IN FIGURATIVE LANGUAGE.

WE have been often accused of speaking figuratively. We share this accusation with the holiest and best of the whole world. Need we say we are content to do so? They are our models. Let their

peace be our peace, and their shame be our shame. It is the claim of the nineteenth century to speak and hear spoken the most intellectual and precise language. We are not against speaking precisely. But we disallow the claim of the world to hear no language but the language of the intellect. We never held that the intellect was the highest faculty in man. There *is* such a thing as a language of the spirit. There *is* such a speech as inspired speech and inspired understanding. And in *that* language did the world's prophets and saints speak. It is needless to quarrel with them for having spoken as they did speak. And what they spoke must be the classics and scriptures of the world. We judge it sacrilegious to break the continuity of inspiration and God's word. We devoutly believe that the Father of Truth still reveals himself. In thought, in spirituality, and in the methods of expressing that thought and spirituality the first and the nineteenth centuries must agree. The nineteenth century must justify and interpret the first century. The present age must not break itself off from the apostolic age. With its education, with its science, with its broad catholicity, and all-embracing theism, the New Dispensation must realize the spirit that strirred a Moses or a Jesus to speak as man never spake. And this can never be done if we always confine ourselves within the cold, formal metaphysical phraseology invented by book-makers, theologians, and materialists. In matters spiritual we hold that the prophets of the world are not only the best teachers of truth, but the best teachers of language also. The spirit alone knows what is in the mind of the Spirit, and how to express itself. For vigor, precision, depth, poetry, and expression, we consider no book equal to the Bible. Why then should we go to the metaphysicians to borrow the language

of expressing realities that are beyond their ken? Why then should we *not* go to the prophets and apostles to borrow the language of expressing spiritual verities? They felt those verities best, and upon their words the world still hangs in devout wonder. Those who feel only know how to teach us to speak. Those who do not feel cannot teach. They loved, heard, and saw God. And if their speech be considered dark and figurative by men who lack in spiritual perception, it is not the speakers that are dumb, but the hearers that are deaf.

OUR CALLING.

WE are doing work of some kind or other, but are we all doing the work of the Lord? Idleness is a sin, and those of us who are more or less idle are sinners. It is also morally wrong to work after our inclinations and ideas. That work alone which the Master has allotted to us shall we do; all else is abomination. Such work as is divine is our salvation and education too. It is the divinely instituted school wherein we have to educate ourselves. To neglect such work is to neglect the moral training and discipline essential to our respective souls. For God ordains work not merely that we may serve others, but also that we may at the same time give the best and the highest exercise to our special talents and capacities. Many of our faculties and energies no doubt "fust in us unused." Besides the requirements of our church and community we have not fully met. Both these circumstances prove that we have not been faithful to our respective callings. Some have not perhaps

yet heard the "call;" others having heard have disobeyed the summons. As a Government has many departments and many secretaries, so the Lord's church has many departments of work, and has many workers. Is our church complete? We must have a member for charity, a member for local missions; a member for correspondence, another for literature and science; a member for preaching Christ, another for preaching Buddha; a member for the educated classes, another for the masses, and another for women, and another for children, a member for temperance and another for education; a member for money and maintenance, and another for street singing. Have we got these several stewards each engaged in his own special vocation? Let our Holy Church answer. Let the observant public answer.

THE HOLY SPIRIT AS DOVE.

THE dove is the bird of gentleness, quiet and sweet, singing in low calm notes in the morning and evening tide. Its round, mild, beautiful eyes shed the light of benignant softness. Among birds or animals, no creature can approach to the dignified gentleness of the dove. The dove is the bird of innocence. It avoids every scene and place where harm is at all possible; it disturbs no one, brings loss or hurt to no one; costs no one anything, but lives in desert places, and leafy shades in seclusion, all by itself, giving every one who sees it the idea of simple un-obtrusive innocence that pleases by its modesty. The dove is the bird of love. It has always been said that the tenderness of this sweet bird for its mate is most poetic. The simple song

it sings is filled with an affectionate ring always responded to by the fellow-singer from the bush. The bird lives retired in strange solitudes, its only enjoyment being the tender love which it gives and receives. The dove is the bird of holiness wanted in sacrificial offerings among the Hebrews. It is the bird of the poor who used to present it before the altar to wash away their sins, and propitiate the God of the temple. It was the holy bird of hope that during the universal deluge, and the destruction of the world, appeared to Noah with the green olive branch in its mouth to announce the good news that there was yet the prospect of life for God's fair creation. The spirit of gentleness, innocence, love, holiness and hope is represented by the dove, and hence in the shape of that sacred bird the grace of God lighted on the head of the baptized Messiah in the holy stream of Jordan. In that spirit did Jesus preach and act as long as he lived among men. Meek, gentle, innocent, loving, retired, pure, and self-sacrificing, Jesus showed that he had truly received in his heart the Spirit which descended upon his head in the form of the holy dove at the Baptism of John.

ANSWERED PRAYERS.

FEW men believe in prayer. There is always a tendency to hold that prayers will have their fulfilment in the future, though *when*, nobody can say. This, we say, is tantamount to unbelief in prayer. Prayer has either a present fulfilment, or no fulfilment at all. Therefore let us take heed how we pray, lest we offer vain prayers. When prayers are true, our conscience bears testimony, the whole

consciousness agreeing thereto. When prayers are not true, the Divine voice within us disapproves, and neither our nature, nor our consciousness bears testimony thereto. Let us watch and wait for the fulfilment of our prayers. Let us await the advent of the Holy Spirit, who dwelleth in us, and worketh in our soul the accomplishment of the Eternal Will. When we have prayed in the proper spirit, let us put on the garment of light, and strenuously hope every minute to receive the sanctity for which our petition has been sent to heaven. Pray in faith, and in faith hope for the immediate reward for prayer. There are many who pray to be Christ-like, to offer themselves in self-sacrifice in love to God, and in forgiveness to their fellow men. But when in response to their prayer God sends them the cross which will test their power of self-sacrifice, they ignore it, and reject it, and begin to pray for an imaginary cross. And thus on account of their weak faith the true cross is withdrawn from them, and their souls are left in darkness. There are some who pray for the Nirvana of Sakya Muni, who want to fight the demon of the lusts in his spirit, and attain heavenly tranquility. When their own carnalities and vile affections by divine will come to fight them, they cease to believe that the time has arrived for them to struggle for the final mastery over the flesh. They compromise with the assailing affections, they vainly expect some imaginary Nirvana, and lose the opportunity given them to attain lasting peace. Thus the responses of our prayers daily come into our hearts, and because we refuse to listen to them, even our best prayers become ineffectual. Therefore let us devoutly trust our prayers are heard and accepted by God, and let us ask from Him the light and the sight by which we may recognize

His working to bring about the fulfilment of our supplications for the saving of our souls.

CHEERING NEWS FROM SOUTH AFRICA.

WHO can read the subjoined message from Canon Davies without believing that it was dictated by God Himself? Nay we shall employ more positive and orthodox language. The Lord Himself has made his servant write to us this sympathetic epistle to cheer us and gladden us and make us, already happy, ten times happier on the occasion of our present aniversary festival. What better present can come to us from the West at this festive season? What better assurance of love and sympathy can the Established Church of Christ send us through one of her most exalted prelates? Mr. Davies is a Christian and a Canon of the Cathedral in Grahamstown. He writes under Divine command, and in the spirit of his master Jesus. He speaks to us not as one of us, but as a Christian of the orthodox church. He does not compromise himself. He speaks boldly, honestly, without fear, without equivocation. Nay he writes in the name of Christianity, of Christ, of the Church of Christ. His voice is the voice of an entire congregation of believing Christians. The finger of God is in every word of this sacred message that brings to us, Theists of the New Dispensation, love and blessing from the Church of Christ in Africa. The testimony is simple but grand,—the New Dispensation is just the thing this servant and disciple of Christ had been hoping all his life? Brother, you have said much, enough to fill our hearts with joy and inflame our enthusiasm in the service of that sweet Dispensation to which God has called us. Here are the words of the message.

"I am now Canon of the Cathedral here; and have just read in the *Contemporary Review* for October Dr. Knighton's paper on *The New Dispensation.* I feel that it is for this, I have been hoping all my life—now of more than fifty years' duration. Will you put me in a position to announce particulars of this grand scheme to the large congregation amongst whom I minister here? I hope at once to preach on Dr. Knighton's article; but it will be a long while before this letter reaches you, and I shall be able to recur to the subject when I hear from you again, especially after I have once interested my people in it. Before your magnificent conception all else seem dwarfed and stunted. Surely it would be well if preachers of position and influence *inside* the different systems you seek to fuse could be got to bring the subject before their congregations. I see no other means of confronting materialism than by some such union of *all* spiritual believers. Pray put me in a position to speak more particularly of *The New Dispensation.* Wishing you God-speed from my heart, and a long life to carry out your magnificent scheme, I remain, Yours most faithfully,—MAURICE DAVIES.

SANCTIFY THY HOME.

WE have cathedrals and chapels, mosques and musjids, temples and devalayas, where men occasionally repair to worship their Maker. These are naturally regarded as sacred places, the very sight of which awakens hallowed thoughts and inspires reverential awe. We call our place of worship the House of God. So it is. For there we feel we are in the very habitation of the Most High, where the swelling anthem and the living devotions of panting hearts make

us feel His glory, as we feel it nowhere else. We sit, as it were, in His immediate presence ; we kneel before His throne of light. Nay we can hardly enter the Sanctuary without some degree of emotion. The pulpit, the organ, the church windows, the solemn lights, all look sacred. To touch the wall of our Father's house is to touch something holy. Such feelings and sentiments are most natural and exalted, and far be it from us to discourage or depreciate them in the least. Let us all honour and magnify the House of God. But what we contend for is this that we should not stop here, but advance further. Having learnt to fix our reverence and love in the church, we should endeavour to sanctify and honour other houses and buildings. The hospital, the alms-house, the court, the school, the library are all houses of God, and ought to be treated as such. In these institutions too the Lord dwelleth, and dispenseth unto His children food and medicine, justice and wisdom. These are not to be despised as secular undertakings, but in them let us realize the work of Divinity. Above all we must consecrate and sanctify our Home. If the temple is the house of God, our dwelling is the home of God and His family. If in the church and the chapel we witness and experience Divine love and His saving grace week after week, in the family dwelling house we realize His ever-watchful Providence every day and every hour of the day. And if it is only during service that the Lord reveals Himself to us, at home He is present before us in all the events of our daily life, in all the arrangements of our domestic economy, and in the supply of the manifold wants of every member of the household congregation, man, woman and child. Verily our little home is a tiny chapel in which father and mother, husband and wife, brother and sister, son and daughter as one united congregation adore

Love and serve the household Deity. This is service indeed—hands, minds, hearts and souls all serving the master. Yet how apt we are to forget the sanctity of the place where every moment the Lord reveals His mercy afresh unto His children? Secular work, secular thoughts and secular cares tarnish the glory of sweet home and defile and smother its heavenly purity. The walls seem dark amid which we dwell. The place seems of the earth earthy where we eat and drink and toil in ignoble domestic drudgery, forgetful of our God. Godless riches, Godless amusements and Godless pursuits, things carnal and impure, make us extremely worldly-minded, and we wonder if there is a God of our home. In a social God of weekly worship we all believe; in a domestic God of daily worship how few! Hence is it that while the cathedral reminds us of the Lord, the home where we live does not. We feel that churches and temples stand on consecrated ground, but our dwelling-houses upon unclean and unhallowed ground. The religion of the 19th century must protest against such invidious distinction, and discard the prejudice which delights in the exclusive sanctity of churches and Sundays. It demands the sanctification of daily life, the consecration of our home. It demands a steeple for every dwelling-house. May we erect a lofty steeple over the house in which we live, or, in the absence of such a sacred appendage of sacred architecture, let us imagine it, and feel that the home is verily a chapel, though its steeple we see not with our outward eyes. Let us believe that we live in churches and chapels, that the *grìha* is the true Brahma Mandir, and that all things appertaining to it are sacred. And then shall we see our Father, our dear mother in "home, sweet home," and make it a heavenly home and our lives blessed heavenly lives.

THE LORD'S SUPPER.

WAS an affectionate farewell, a personal union between the living and dead, and the foundation of an everlasting community. It was a personal bequest, a new covenant, and a tender parting. It was a sacrament, a symbol, a visible embodiment of the invisible Christ in the visible church. The disciples and apostles were each a limb, each a vital part of that corporate church, but Christ's flesh and blood, his spirit, his character ran through all, enlivening, combining, idealizing the whole. There is a celestial fitness in the metaphor of the vine and its branches. The vine was sown in the flesh and blood of the Messiah in the soil of the soul of the apostolic church, and the husbandman watered it with the dews of grace. The parting Christ perpetuated his whole life-work in the new passover meal of the Last Supper. Truly may the Christian church be said to be washed in the blood of Jesus, and fed with the substance of his being. Visible representation of the invisible could not be fitter or more touching. Nor could Christ more effectually perpetuate his ministry in those who were to minister to the whole world. Where then is Christ? Not in fictitious portraits, not in sculptured forms, not in the mythological heavens. Christ is in the flesh and blood of every faithful believer. And what is the Christian Church? Not a farrago of false theology, or mumbling dogmatism, of routine-worship, and saint-worship. Christ's church is the spiritual church in which the brothers have the faith, love, and holiness which the sweet Founder bequeathed to the world at the parting meal two thousands years ago. Verily may it be said that Christ has fled from the visible church which is so

full of strife, contention, and mutual hatred, to that invisible church where sitting in the heart of the humble believer embosomed in God, he calls me and you to the mansion of peace.

THE PRIDE OF SPIRIT.

THE sin which leaves the character of man last is pride. And of all kinds of pride spiritual pride is the most inveterate. The greatest and most insidious danger about it is that it is seldom recognized as pride. It often takes shelter under the cloak of faith. Sometimes it delights to get itself recognized as moral firmness. Sometimes it takes the form of severity to vice. But whatever the form be the substance of pride is always the same. It wants to exalt itself above other men. It embitters the mind against everything that tends to lower the prestige of the proud man. The painful sign of this spiritual malady is that it promotes strange self-forgetfulness. Vices are seen as virtues by the proud man in his own nature. Those faults which he is the very first to detect and punish in other men, never awaken his attention in his own case. He is blind to those faults in him which are most glaring to other men. Hence though other men may be reformed through him, he is the very last to be reformed. The test by which spiritual pride is to be detected in character is that it never produces peace. Cheerfulness is never the result of vanity. Sweetness of disposition is never child of self-exaltation. Purity seldom abides with the spirit of vanity and self-esteem. It is therefore said pride goeth before destruction. The strange fact in spiritual life is that further a man advances

in piety, the further he advances in humility. In fact the proud have no protection. If they make themselves too terrible to others to assail them, do not their own passions assail them? Beware therefore and watch with the utmost jealousy the rising impulses of pride. The enemy is most insidious, most persistent and most difficult to check.

OUR CHARACTERISTIC TEACHINGS.

BEHOLDING God by faith. Hearing God by conscience. The one is God-vision, and the other is inspiration. God in nature without and within, the ever-active, and all-pervading, with whom communion is Yoga, and whose recognition is the doctrine of general and special providence. God in history, in great men and prophets, with whom, in God, communion is pilgrimage and the communion of saints. God in humanity, or Divine humanity which the character of the Son of Man represents, whose acceptance and assimilation constitute atonement and regenerate life. Resurrection, or life after death commences in the present life. It is living in faith, love and spirituality in God, and also in humanity through devoted life-giving service. The doctrine of Dispensations points out the progressive purpose of God in the great religious movements of the world. These dispensations move each in its great sphere, doing endless good. The New Dispensation accepts, honours, and assimilates them all in its devotions, in its practical disciplines, and in its catholic spiritual philosophy. The doctrine of Apostolic life, which combines all the different spheres of a man's duty, faith, prayer,

humanity, conscience, and social obligations. The doctrine of great spiritual passion or Bhakti which gives rise to intense popular enthusiasm, street singing, processions, dances, and figurative preaching. The doctrine of religious celebrations which give rise from time to time to feasts, fasts, ceremonies, symbols, and rites of a solemn character. The doctrine of Vairagya which teaches the utter renunciation of worldliness, without teaching the neglect of duties, and necessitates occasional ascetic disciplines, and rigorous personal habits. The doctrine of the relations of the members of a religious community, such as the ministers and disciples, preachers and congregations, men and women. This doctrine combines the principle of equality and true mutual honor. It does away with the mischief of human infallibility on the one hand, and the evil of irreverence for inspired teaching on the other. It gives unto each member of the New Dispensation the place rightfully belonging to him. These are our characteristic teachings.

MORAL PURITY.

THE most important service possible to our fatherland is by setting up the standard of moral purity. Men question the personal character of modern India. Are there not good grounds for suspicion? The intellect has not very deeply influenced the morals of the rising generations. Nor can Government improve the character of the people by making laws. Even Providence does not *force* morality upon offenders. But the violation of law is punished by both. The ignorance of law

cannot be pleaded as an excuse of its violation in human courts. But the ignorance of divine law is impossible inasmuch as it is graven on the root of our being. We know what is wrong, and knowingly do it. Morality forms only one half of religion, and in trying to give India a religion we have bound ourselves to give it an exalted standard of moral purity also. Have we succeeded? There is still that traditional severance of piety and personal character in India. And the task must be formally proposed as to how we may establish an everlasting union between the two. Let us take note once for all that modern civilization has done an immense deal to make its morality entirely independent of religion. And the consequences are sensualism, diplomatism, war, prostitution, drunkenness. Let us beware how we in India can take up this tattered tainted flag of utilitarianism. The New Dispensation must make a new standard of moral purity. We must go upon the old weather-beaten tracks of apostolic primitive teaching, never breaking or upsetting the laws of the prophets, but adding to them, and making them stricter still. Here we are sure to have the sympathy of all religions whose common object is to promote holiness of character. But no community will be more at one with us than the orthodox Hindu, and orthodox Christian communities. Let us therefore proceed to the work of reforming the moral character of our fatherland. Only at all times it will be worth while to remember that the first step to take in this direction is in our own conduct. Every man cannot be Yogi or Bhakta, but every man can be, and is bound to be, a strictly moral man.

THE CATECHISM OF PROTEST.

AGAINST what do you protest?

Against the God of Providence, of Prophets, Scriptures, faith, and inspiration.

Do you not believe in a God?

Yes, I believe in a God, who is a philosophical first cause, who is a metaphysical father, about whom I read in books, and hear from men, in short I believe in a God because I am an intelligent man, and cannot construct a religion without a God.

Do you not believe in prayers to God?

I believe in prayer which makes grand speech at God, which speaks to Him of wants that are never felt, obliges Him with expressing gratitude for things about which the mind is perfectly indifferent, and which petitions Him about sins for which there is no repentance in the heart.

And how does God answer such prayers?

By total silence, by sending no response into the soul. My creed on the subject is this:—Ask and it shall *not* be given you; seek, and you shall *not* find; knock, and it shall *not* be opened unto you. For he that asketh, and receiveth, deceiveth himself, he that seeketh light, findeth darkness and to him that knocketh, the door is doubly closed."

What do you think of prophets?

Prophets are the idols of the vulgar. They were common men who by accident or intrigue, or both, forced their way into the reverence of the weak and the superstitious. I believe God has created all men equal. If I paid attention to religious matters early I could write pslams like David, and preach sermons on the mount. If I cultivated poetry when I was young I might have become another Shakespeare, and it is quite by an accident that I have not developed into a Sir Isaac Newton.

What do you think of religious scriptures?

Well, scriptures have some importance to me as teaching ancient history. They are like the dry buried bones of animals long since dead. It is foolish to expect any present religious guidance from them. They contain very little that I or you, or the paid minister of our congregation could not utter. There is good in them that is *new*, and what *new* in them is not *good* at all. Scriptures are helpful to me in furnishing passages upon which I could frame strong denunciations against the religions which I hate.

Why are you against inspiration and faith?

All inspiration professes to be response to prayer and I have already given you my views of prayer. God acts by general laws, he cannot quicken by his breath the hearts, or the minds of men. He can not give special answers to special questions, and special light in special difficulties. All the inspiration to which man is entitled is contained in books of philosophy and science, history and criticism. I protest against faith, because faith is the organ of superstition and imposture. I always keep aloof of the man who appeals to my faith. He disgusts me. I have no faith except in myself, but even that I sometimes doubt. Faith is against the spirit of the century. My religion is suited to the genius of the century, it is adapted to the teachings of the philosophy of the day. Faith and inspiration are the dreams of the night of the past.

Upon what then do you rest the hopes of your salvation?

Upon Reason. Upon the Almighty Electricity which Intellect continually discovers. My intellect is the measure of the Universe, and of the Infinite and Eternal who rules it. My intellect is the standard of right and wrong in all cases. I worship

and pray because my intellect commands me to worship and pray. I keep aloof from sin, because my intellect disapproves of it. I believe because my intellect bids me believe. Conscience, reason, feeling are but the forms of the same many-sided intellect.

I see. Your intellect then is your God. Or rather you are your own God.

THE MINISTER'S EPISTLE. *

January 7th, 1883.

KESHUB CHUNDER SEN, a servant of God, called to be an apostle of the Church of the New Dispensation, which is in the holy city of Calcutta, the metropolis of Aryavarta,

To all the great nations in the world and to the chief religious sects in the east and the west,

To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanac, and to the various branches of the Hindu Church,

To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies :

Grace be unto you and peace everlasting.

Whereas sectarian discord and strife, schisms and enmities prevail in our Father's family, causing much bitterness and unhappiness, impurity and unrighteousness, and even war, carnage and bloodshed.

Whereas this setting of brother against brother and sister against sister in the name of religion has

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* The Editors of the leading journals in Europe and America, in India, Australia, China and Japan are respectfully requested to insert the above Epistle in their respective papers.

proved a fruitful source of evils and is itself a sin against God and man.

It has pleased the Holy God to send unto the world a message of peace and love, of harmony and reconciliation.

This New Dispensation hath He in boundless mercy vouchsafed to us in the east, and we have been commanded to bear witness unto it among the nations of the earth.

Thus saith the Lord,—Sectarianism is an abomination unto me and unbrotherliness I will not tolerate.

I desire love and unity, and my children shall be of one heart even as I am one.

At sundry times have I spoken through my prophets, and though many and various my dispensations there is unity in them.

But the followers of these my prophets have quarrelled and fought, and they hate and exclude each other.

The unity of Heaven's messages have they denied, and the science that binds and harmonizes them, their eyes see not and their hearts ignore.

Hear ye men, there is one music, but many instruments, one body but many limbs, one spirit but diverse gifts, one blood yet many nations, one church yet many churches.

Blessed are the peace-makers, who reconcile differences and establish peace, good-will and brotherhood in the name of the Father.

These words hath the Lord our God spoken unto us, and His new gospel He hath revealed unto us, a gospel of exceeding joy.

The Church Universal hath He already planted in this land, and therein are all prophets and all scriptures harmonized in beautiful synthesis.

And these blessed tidings the Loving Father

hath charged me and my brother-apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord.

Thus shall all discord be over, saith the Lord, and peace shall reign on earth.

Humbly therefore I exhort you, brethren, to accept this new message of universal love.

Hate not, but love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew, in whatever church or nation they may be found, but ye shall hate no scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet and every martyr, ye shall honor and love as a man of God.

Gather ye the wisdom of the east and the west, and accept and assimilate the examples of the saints of all ages.

So that the most fervent devotion, the deepest communion, the most self-denying asceticism, the warmest philanthropy, the strictest justice and veracity and the highest purity of the best men in the world may be yours.

Above all, love one another and merge all differences in universal brotherhood.

Beloved brethren, accept our love and give us yours, and let the east and the west with one heart celebrate the jubilee of the New Dispensation.

Let Asia, Europe, Africa, and America with diverse instruments praise the New Dispensation, and sing the Fatherhood of God and the Brotherhood of Man.

IS OUR THEISM PHILOSOPHICAL?

AMONG the critics of the New Dispensation there are men who look upon it as too metaphysical to reach or influence the masses. They argue well, and have good reasons to support their theory. Ours is a purely philosophical creed, evolved not from history, not from mythology but from man's normal consciousness. It hangs not upon books or synods or papal decrees, but upon the pure intuitions of the mind. Its gospel is not what this man says or that man thinks, not what seems good to this sect or that nation, but what the God of philosophy reveals philosophically in the constitutional beliefs and instincts of the mind in all ages and climes. Judged from this stand-point our religion must appear to be all metaphysics, and no sentiment. It seems strange therefore that to a certain class of critics our religion should present itself as aerial speculations or sentimental rhapsody without a philosophical leg to stand upon. There are more than ten thousand people in India to-day who believe in no objective revelation, no outward church, no external God, and who are led only by the purest cognitions and impulses of the Eternal Reason within. Who can be so blind as to say of these men that the basis of their faith is mere mythical tradition or senseless sentiment? If there is sentiment in them it is the cultured sentiment of philosophical minds, not the vulgar passions of the mob. When so many people commune with the Infinite, without any intervening material form or historic mediator, their devotion must certainly be an intellectual process of the highest order. And is it less intellectual to read scripture after scripture, and study creed after creed, and analyze character after character, and then separate the

wheat from the chaff? Both these processes involve analysis of no ordinary kind, and analysis,—in the study of the Infinite and of creed and character,—is eminently philosophical. In fact there is more philosophy in the daily spiritual exercises of the Theists of the New Church than in those of any other denomination. Then again the published writings of our church show that there is no lack of philosophic argument in our doctrines of God-vision, atonement, sin, inspiration, Trinity, Christ and other masters, conscience and regeneration. We only regret that our views have seldom been criticized in a philosophical manner by our antagonists. Will any body be kind enough to undertake a *philosophical* refutation of our doctrines?

WHY SEEK YE MAN'S GUIDANCE?

WHY do you ask me those deep questions affecting your eternal interests? Why do you come to me, a fellow sinner, every now and then, and request me to solve the great problems of your life? Why this constant reference to man for counsel and guidance? Why this humble supplications before a human teacher? Is then my Father dead, the Lord of heaven and earth? Your questions may be flattering to my vanity and complimentary to a proud intellect, but they are certainly covert attacks upon the God-head, and insulting to His Majesty. It is wrong to eulogise man by sacrificing God. Surely you know not what you are doing. I sympathise with you in your difficulties. Your longing for spiritual instruction is sincere, and I respect it. That you need immediate light in the trials of life, I fully admit. And

it may seem perfectly natural that in all your difficulties and trials, doubts and perplexities, you should have recourse to one who has been to you a friend and helper for more than a quarter of a century. But you do not take into account the insulting attitude you assume towards the Most High. If you ask man, instead of God, to give you saving counsel, do you not altogether set aside Divinity? Nay more. Do you not practically deny your God, and show atheistic proclivities? When you ask me questions which should have been referred to the Lord Himself, does not your conduct imply that God does not or cannot answer those questions? Had you believed in a God capable of enlightening you, you would certainly have gone to Him for light and wisdom. But as you do not go to Him you indirectly lead the world to believe that you do not think your God can enlighten you. Your questions really pain me. I cannot bear to see my God denied and insulted. If you make me your leader and guide in all things, you tell me that the Lord God, the Saviour of the world, is dead and gone. What can be more distressing to me than this? My friends, trouble me not, torment me not again with such godless and irreverent questions. If you believe that your God really lives and can answer your prayers, go to Him, penitently confess that you have sinned against Him by asking for human guidance, and invoke His saving aid in all the trials and perils of life. You are not fatherless, motherless orphans. Your Father liveth, your Mother is still alive, ready to answer all your prayers, remove all your doubts and difficulties, relieve your distress and deliver you from all manner of sin. If you go about like ragged orphans, from door to door, begging human *gurus* to give you the bread of life, you are

unworthy of the living God. Go home then and ask your Mother to educate you at home and sanctify you by daily counsel and hourly help. Run away from us, ye of little faith, for we ministers and missionaries are as nothing. Run to the Holy Ghost, and seek wisdom in His inspiration.

THE NEW YEAR'S DAY CHARGE.

ON Friday last, (13th April 1883,) the first day of the Bengali New Year, the minister thus addressed the Apostolic congregation in the Sanctuary :—

Dearly beloved brethren, Apostles of the New Dispensation, here in this Sanctuary assembled and elsewhere, know that the Lord our God commands you to be more strict and faithful in your adherence to ascetic principles than you have heretofore been. You shall take no thought for the morrow. Ye shall be perfectly free from all worldly cares and anxieties regarding your food and raiment. Ye shall not covet riches. Ye shall not seek gold or silver. Hitherto ye have lived partly upon alms and public charities and partly upon private contributions. Hitherto you stood forward as ascetics with your solemn Vow of self-surrender, but your wives stood apart, sharing neither the honors nor the privations of that holy Vow. These anomalies the Lord forbids, and He commands you forthwith to remove them. Ye shall have nothing save that which comes through the Father's store-house in Mission Office. What comes through other channels ye shall not touch. For yourselves and for your families take that only which the Lord gives to you: things which other hands provide are unclean. Teach your wives poverty, and in your journey

to the Holy Land let them be fellow-pilgrims. A house divided against itself must fall. An ascetic husband and a worldly wife cannot make a happy home. If one seeks God and the other earthly riches, there can be no peace. Let us make our homes blessed apostolic homes, where the husband and the wife, like partners in spiritual wedlock tied, shall live in peace at the feet of the Lord, and give Him their joint homage and service as Vairagi and Vairagini householder. All our friends and contributors are hereby warned not to depart from this holy injunction of our Lord. What they would give they should send direct to the Mission Office or to the Sanctuary. Let them not tempt our people by making them touch forbidden gold. Your servant, beloved Apostles, shall receive all alms and gifts for you, and your hands shall remain clean. There are three other things, brethren, to which the Lord calls your attention. Ye shall love one another more warmly than you have done before. Eschew all unbrotherly contention and wrangling, abandon selfishness, jealousy and pride, and be passionately attached to each other as brothers in the Lord. Thirdly be catholic, and give up all manner of sectarianism and exclusiveness. In this Apostolic band let each scripture be respected and let each prophet be honored, and let no form of devotion or piety be ignored. While your general character indicates the complete harmony of the New Dispensation, each of you shall represent particular scriptures and prophets, different aspects of faith and duty, and take charge of different districts and provinces as your mission field, so that this Apostolic family may be, as our Father wishes it to be, a truly representative assembly of the religious world. Lastly make your consciences clean and your hearts pure. Neglect not common duties

in your zeal for asceticism and devotion. While ye seek the heights of Yoga and the depths of Bhakti you must discharge the little duties of your daily life with the utmost fidelity and care. Cultivate piety and moral purity simultaneously; and as you grow in faith and communion show that you are also growing in veracity and philanthropy, in domestic affections and social virtues. Love, Catholicity and Purity,—these are the Vows I charge you to accept in the name of our holy Church, on this the first day of the New Year.

THEY ARE ALL GOING TO HEAVEN,— SO THEY SAY.

ALMOST every member of our community is satisfied that he goes straight to heaven after death. A more woful and perilous infatuation we can hardly conceive. Every one of us going to holy heaven! Ridiculous! And what is the plea urged for this absurd assumption? Nothing but this. We pray, we love God, we love and serve man, we try to do our duty, we are earnest: *ergo* we enter paradise directly we "shuffle off this mortal coil." An excellent pass-port, an awfully cheap route to heaven! Nothing can remove the delusion of these people except perhaps a direct glance at the outskirts of heaven, where thousands whom we honored on earth are still waiting for admission and getting through their term of penalty and probation. If they could only see with their own eyes the actual fate of the world's good men in the life beyond, they would shudder and grow wiser. How few think of that dismal and certain purgatory through which every man has to pass who has

committed the least sin! Not yet,—says heaven's door-keeper, to every soul that carries with it the least stain of lust or anger, pride or selfishness, jealousy or untruthfulness,—Not yet; not till thou hast suffered thy penalty in yonder purgatory and washed off thine iniquity shalt thou be ushered into the presence of the All-Holy. If we have uttered one lie, selfishly overlooked one case of charity, got into a fit of rage or vengeance only once in our life-time, there is so much purgatorial retribution in store for us. If we have wasted our time and energy and substance, if we have not done our appointed work adequately the account shall have to be made up outside the gate of heaven. How can the ungenerous, the proud, the selfish, the unforgiving enter heaven with their sins clinging to them? If a man with six lies can enter, why not a liar with sixty lies? If a man with impure thoughts, why not an adulterer? If one who was angry ten times why not a murderer? Our minsters and missionaries and devotees think they may do anything and every thing, they are sure of heaven because of their devotion and spirituality. Let the best among us remember the fate of Yudhisthira, and be prepared for purgatory. They have still pride or anger or some other moral stain in their hearts, and they must suffer penalty outside heaven according to the measure of their guilt. No going straight to heaven unless we are thoroughly cleansed here.

THE HOLY MOUNTAINS.

THE mountains are stupendous witnesses of the Lord. They are towering mansions of the Most High. The fact has been acknowledged and felt

in all ages. The devotees of all sects have borne testimony to it. He who loves God is fond of hills and high mountains: he wishes to maganify and praise the Creator in high places, far away from the bustle and traffic of the world, and far above the breath of its contagion. The Hindu's reverence for the hill is wellknown. He has built his heaven upon the High Himalayas. The Rishis and the Munis made the hill their spirit-home, and in solitude indulged in those flights of devotion, for which they were distinguished. Nor is Christianity less warm in its tribute of praise to mountains. We know it to be a fact that the very founder of Christianity "went to the mountains to pray." His famous sermon is known as the "Sermon on the Mount." In Isaiah we find repeated testimonies. Take the following among others :—

Let the inhabitants of the rock sing, let them shout from the top of the mountains.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Even them will I bring to my holy mountain, and make them joyful in my house of prayer.

He that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

In the Psalms we have the following passages :—

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Let mount Zion rejoice.

The mountains shall bring peace to the people, and the little hills, by righteousness.

His foundation is in the holy mountains.

To the hills then and to the mountains repair, ye who love the Lord, that ye may attain the heights and depths of devotion. To our countrymen especially we say, they ought to remember that their venerable forefathers gathered the riches of faith and communion upon the heights of Himachal, and that if they are only faithful and loyal to their illustrious ancestry they ought also to do honor to that abode of the Aryan's God, that old school of national training. How desireable is it that a temple should be raised in these days on the Himalayan mountains worthy of the Church of the New Dispensation and acceptable unto our God, and how desirable that to this Temple should be attached a holy Asram for the cultivation of devotion and yoga! To the Himalayan Brahmo Somaj we commend this idea.

MY SWEET EKTARA.

My sweet ektara, sacred wire, sing a new song unto my beloved God.

Rich and manifold are His mercies: unto me, His servant hath He shown abundant love.

Therefore I will bring unto my Benefactor and Friend, the God of my home and the Father of my people a new song of joy and thanksgiving.

For who on earth is so vile as I am? Who is so unworthy of heaven's favor?

In my very bones is iniquity, and wickedness and corruption dwell in my blood.

The hair of my head I can count and the grains of sand on the sea-shore, but my transgressions are unnumbered.

Daily have I sinned against the Lord my God, and every hour witnesseth my transgression.

And if to so great a sinner the Lord of heaven hath vouchsafed such abundant mercies shall I not proclaim them trumpet-tongued to the uttermost parts of the earth?

I rebelled against Him and He gave me food and raiment and precious jewels of His love: I deserted Him but He came and embraced His child and upon my lips He printed a sweet kiss of fatherly affection.

I shut my door against my Saviour, but lo! He stands before me day and night as a prisoner whom His own mighty love hath enchained in the house of His beloved child.

I chose to be a ragged beggar in the streets, but He said, No, that cannot be. I will make thee a bright city on the hills, and so He adorned me and decorated me with faith and devotion, and made me rich and beautiful, and I am now a joy unto myself.

I was in a far country bordering on hell, but lo! He hath brought me into His garden, where in the company of saints I sing His glory, and His joy overflows my heart.

Sweet is my God and beautiful His countenance, and His eyes full of tender love towards His anointed.

Be not idle then, my beloved ektara, my companion and comforter in solitude, but break forth into a joyful song such as my Father desireth.

Thy song shall not only gladden my heart and please my God, but it shall strengthen the weak, sanctify the unrighteous and reclaim the infidel, and spread faith and joy on earth.

For my life is a testimony unto the riches of the Lord's mercy and my conversion is a glorious chapter in the blessed gospel of His redeeming love, which when sung in sweet strains will melt stones and make desperate infidels confirmed believers.

And thou knowest, dear ektara, how to make an acceptable song of the conversion of servant Sen, the prince of sinners, and sure I am that if thou wilt take up and sing my secret joys thou shalt be honored as a divine instrument, and as a mighty musical apostle. O thou small wire, thou shalt help to extend the kingdom of heaven on earth.

Blessed wire, my heart's beloved, sing unto thy God and my God a glorious song and unto the world the gospel of Salvation.

THE NATURAL AND UNNATURAL.

THE child of the New Dispensation is eminently natural. His identity is at all times unmistakable. Freedom is his predominant characteristic. His perfect naturalness is his originality. There is nothing which he so thoroughly hates as affectation in every form. He has always been like himself, and like no one else. Not that he indulges in self-will and natural propensities. On the contrary he has curbed both, and all but destroyed them. But he has conquered nature by the laws of nature. He has conquered self in his *own* way, as shown to him in conscience by God. Others conquer the passions by the precepts and examples of men, he has conquered them by ways known only to himself. Only we discover suddenly that in the bosom of the man of the New Dispensation there are no passions. In prayers and communion others have rigorously followed the rules laid down on these subjects from olden times. He never professed or showed any contempt of these rules. But the impulses and movements of his own nature have constrained him to pray, meditate, commune, and practise

asceticism, and to-day his prayers have the stamp of simplicity, and the credential of reality which even his enemies cannot doubt. He has the highest reverence for nature. But he has the power and refinement to discriminate between every disguise of carnal nature and spiritual nature. You can see him investing the highest principles of spirituality in forms and symbols of flesh and blood. But not the subtlest carnality plumed in spiritual externals can escape his instinctive recognition. His natural piety is the secret of his power, because men of all shades and grades find them ready to sympathize with him, and flock to his side. He has always ventured to conserve what is good and God-given in nature. He has always ventured to denounce, what is artificial and unnatural in religion. Many so-called bad men have found warm cordiality in him. Many so-called good men have often pined in the cold shade of his neglect. Hence some have accused him of epicureanism and others have accused him of cruel asceticism. Some have accused him of being the victim of his undue confidence in bad men. Others have accused him of his reserve and reticence to the good and worthy. Those who have conquered their own nature, and in proportion as they have conquered their nature, they get a true insight into the real character of the child of the New Dispensation. Those who are exceedingly simple and natural, and in proportion as they are simple and natural, they understand him. The man of the New Dispensation is a mystery to the proud, a stumbling block to the bigot, and an eye-sore to the self-opinionated. But those who have the eye of faith opened in them see in him the living and warm colors of faith. Those who are free from selfishness see in him nature conquered in nature, the lowest absorbed in the highest. The

highest religious nature is always natural. It is only meaner natures that attempt to create a sensation by putting on what is unnatural. Nature is transparent and shows God in visible, audible, and tangible forms.

PROCLAMATION.

THE NEW DISPENSATION.

Extraordinary.

The Himalayas,
Her Majesty's Birthday.

THIS is my Queen's Birthday. India, rejoice. Rejoice countrymen, and country-women, rejoice friends and fellow-believers, throughout the land. Let every loyal subject, who lives secure under the British flag, thankfully rejoice upon this joyful occasion. Let millions of men and women send forth to-day a chorus of hearty thanksgiving unto high heaven for all the blessings they enjoy under Victoria's benignant rule. Let us all sing unto our gracious sovereign a new song of loyalty. Let the stupendous Himalayas shout forth "God bless the Queen," and let the roaring surges of the mighty sea that encompasses the land echo and re-echo the joyous cry. "The Queen," "Our beloved Queen," "Our blessed Queen," shall be upon all loyal lips to-day, saith the Lord. Therefore, come all ye who love and honor Victoria—Rajahs, Princes and nobles, sages, saints and devotees, men, women and children of all races and creeds, come from the uttermost parts of the Peninsula into the tabernacle of the Lord, and lay your tribute of loyalty before His holy throne. Come Punjabis and Sindhis, come Rajputs and Mahrattas, come

Beharis and Bengalis, come Telugu speaking and Tamil speaking races of the South, come hill tribes and aborigines; come Hindus and Mahomedans, Buddhists, Sikhs and Parsis; and with your varied languages and dialects and your diversified instruments of music, sing the praise of your exalted sovereign, and let Heaven's court resound with the loyal anthem of the assembled throng. Hollow half-hearted homage, mere diplomatic allegiance from interested motives, the Great God will not accept; nor will the abstract recognition of a phantom and shadow of loyalty, nor the cold infidelity of utilitarian politics please Him. It is the gushing sentiment of personal loyalty, the sallies of filial love, the warmth of unfeigned gratefulness, the enthusiasm of Rajbhakti, for which we Indians have always been distinguished,—these shall be our offerings on the occasion of this great jubilee. Excellent is our Queen, in virtue and grace pre-eminent among the reigning sovereigns of the world, truly our mother, affectionate and tender, the fountain of all the manifold political blessings we enjoy, deservedly exalted for her queenly virtues; such a Queen-Mother we will honor with the fervent loyalty of loving children. Nay, in recognising our earthly sovereign we recognise the providence of our Heavenly Sovereign. In honoring her we magnify Him who hath appointed and set her to rule over us. For verily it is the Lord who has placed us under England's sway, for our education and advancement, material and moral. And though imperfections and errors, inseparable from earthly politics, occasionally tarnish the administration of the country, behold the beneficent purposes of Heaven are being carried out by an over-ruling Providence and all India is pressing forward, under England's guardianship, to her right-

ful place among nations and her seat in the kingdom of heaven. Let us then throw off every pretext of disaffection, and give our deepest loyalty and love to Victoria, as unto our Queen-Mother under the Lord. And now that race-feeling rages so violently in India, and threatens to create and intensify popular discontent and foment disaffection, let us not succumb to these adverse influences, but stand firm by our gracious sovereign, and her noble representative in India, who has done so much, under Heaven's guidance, to benefit us. Let all India rejoice to-day with enthusiastic loyalty, and let us all pray that the Lord of Mercy may cause His choicest blessings to descend upon the Queen-Empress and the Royal family, and upon all Her Majesty's Councillors in England, and also upon her noble Viceroy and his colleagues in India, that England and India may unite in true fellowship, and attain prosperity here and hereafter.*

A LETTER TO ENGLISH UNITARIANS.

[To the Secretary to the British and Foreign Unitarian Association, London.]

Apostolic Durbar of the Brahmo Somaj of India,
Calcutta, 23rd June 1883.

REV. SIR,—The attention of the Apostolic Durbar of the Brahmo Somaj of India has been drawn to an article which lately appeared in the *Inquirer*. (May 12, 1883.) As the paper is known to represent the Unitarian Community in England, and as some of the statements made in the article in question are calculated to do harm, I am desired by the Apostolic Durbar to lay before you the

* Published by the Himalayan Brahmo Somaj.

actual facts of the case with a view to remove misconception and unfriendliness. The writer asserts that "at one time a strong feeling of sympathy existed between Unitarians and the Brahmo Somaj movement;" but, he goes on to say, "the same strong sympathy is not felt now." Taking this as his text, the writer makes strong and offensive strictures upon our religion and the character of our leader. We have no quarrel with the paper itself. The editor of a newspaper is quite welcome to publish his own opinions with courage and candour, whatever they may be. If he really hates us and our movement he must honestly say so, and we have no right to grudge him his rightful freedom. But when he speaks as the representative of an entire community, the case is different. The *Inquirer* says, apparently with some degree of authority, that not he alone, but the Unitarians as a body, have ceased to feel sympathy with the Brahmo Somaj, because of the "extravagant pretensions put forth by Chunder Sen" and "the downward tendency of his Church towards puerile superstitions." Is this true that the cordial relations between the Unitarians and the Brahmos have ceased to exist? Is it true that the Unitarians hate Mr. Chunder Sen as a pretender having "extravagant pretensions" and the religion of his Church as a mass of mysticism, superstition and absurdity? And is it true that owing to these reasons "the sympathies of Unitarians generally were transferred from Mr. Sen's Church to the party which seceded?" To each of these questions the British and Foreign Unitarian Association alone is capable of returning an authoritative reply, as it is truly the recognised representative assembly of the Unitarion body in the United Kingdom. In appealing, therefore, to your Association, the

Apostolic Durbar confidently trusts that they will take the merits of the case into consideraiton, as it seriously affects the relations of two important communities, and I may add, the religious prospects of two great countries.

I beg to submit on behalf of the Apostolic Durbar that so far as they are concerned they have always maintained, and do still maintain, the most friendly and respectful relations to the Unitarian body. They are profoundly grateful to them for the extremely generous treatment accorded to their leader and to Babu Pratap Chunder Mozoomdar in England, and the rich presents of books with which they have been favoured from time to time. The "Complete Works of Channing," which the Brahmo Somaj of India was kindly commissioned to sell, and which it has done its best to circulate in this country, may be regarded as a bond of union between the Unitarians and Brahmos, than which a better or stronger bond can hardly be conceived. Indeed nothing can be more desirable than the two bodies should be united in the spirit of that great and beautiful soul. Nay with regard to the essential principles of the Unitarian faith, the Brahmo Somaj is doing exactly the same work in India among the Hindus which the Unitarian Church is doing in England. In fact some of the best Unitarian ministers have been heard to say that there is no need of organizing a Unitarian mission agency in India, that work is being so thoroughly carried on by the Brahmos. The two are sister Churches, working harmoniously under Providence, and we sincerely believe that they are kept together by unity of faith and cordiality of friendship. How can there be an estrangement between those whom God has united? Any attempt to assume or create such an estrange-

ment must be both untruthful and harmful. On the part of the Brahmo community as represented by the Apostolic Durbar, we thoroughly disclaim anything like antagonism or rupture, ingratitude or disrespect. I am desired emphatically to state that they have always cherished and do still cherish the utmost cordiality and reverential regard towards their Unitarian co-workers in God's vineyard.

But unity is not uniformity, and we do not assume nor claim sympathy where differences are inevitable. The two Churches are united never to be severed, but there is and must be a divergence of doctrine and discipline in non-essential matters affecting the diverse needs and the peculiar conditions of eastern and western nations. If English Unitarians endeavour to impose upon us, Indian Theists, all their peculiarities of dogma and sentiment, and demand of us an entire renunciation of those peculiar principles of our national Church which we hold most dear and sacred to us, we must denounce such attempts as most unphilosophical and uncharitable. To sneer at our *yoga* and *bhakti* as idle dreams, to protest against our Indian ceremonies of daily baptism and daily sacraments as puerile superstitions, to hate our leader as a man going down the path of moral and spiritual infatuation under the influence of extravagant pretensions which have characterized impostors in all ages, and to cut off our entire Church from sympathy and love as a body of foolish mystics and dreamers,—as the writer in the *Inquirer* has done in the name of the Unitarian community—why, this is the very height of intolerance of which a truly liberal Christian Church must feel ashamed. It is not too much to say that English Unitarians do not fully understand, and have never properly

studied the transcendental principles of *yoga* and *bhakti* or the deep philosophy of the orientalized Christianity of our ritual, and to their verdict therefore we must respectfully decline to bow. Far less entitled to our acceptance is their strange and adverse criticism on the elevated Christian devotion and doctrine which is more and more observable in our Church in these days, and which has been condemned as "religious mysticism,"—such as our faith in the pre-existence of Christ and the doctrine of Unitarian eclecticism. Such anti-Christian criticisms we never expected from a body of Christian believers, and we confess they have no weight with us, and will never induce us to forego our advanced position among the true disciples of Christ.

Of course individual Unitarians may hold such views, and may even assume an attitude of intolerant antagonism towards us and our Church, for none has a right to coerce individual judgment. But we should be sorry to learn that the Unitarians as a body, as represented by the British and Foreign Unitarian Association, cherish these opinions and feelings with reference to their brethren in the east. The hostile animadversions and even the abusive denunciations which our Church has of late called forth both here and in England among individual critics may be easily accounted for. In almost every religious sect there is a right wing and a left wing; there are men who are given to spirituality and devotion, and there are others who take to rationalism and outward refinement. And between these two classes there is always discord and sometimes collision. You will not deny that the Unitarian Church is split into these two hostile sections, and that as there are Brahmo Theists and Deists among us, so there are Unitarian

Theists and Deists among your community. That your rationalists should sympathize with our rationalists is but natural and inevitable. Such sympathy, based upon the law of affinity, and always observable among kindred spirits, is not in the nature of things unusual or extraordinary, and we do not at all wonder at it. If hundreds and even thousands have deserted us because of their growing rationalism and worldliness, we do not in the least feel surprised at the desertion. It is just what has taken place often and often in history, and will recur again and again in similar circumstances. And so among the Unitarian body and among Christians generally how many hundreds and thousands annually leave the orthodox and the spiritual Church and go over and join the ranks of the rationalists! To such men devotion is a burden, a duty rather than a pleasure, spirituality is but mysticism and folly, and five hours' communion an idiot's dream. To such men, whether here or in the west, things material which appeal to the senses have more value, but the transcendental things of the Holy Spirit are all mere superstition and nothing more. They regard the building of a school house as of greater value than the upbuilding of a new spirit-house for the soul; they extol the world above Jesus. Their morality is not self-sacrifice, not obedience to the Voice of God in Conscience, not the highest puritanic holiness in all the details of daily life, but convenient conformity with conventional rules of outward civilization. Such men sympathize with each other, and admire and applaud each other. Hence perhaps it is that all Unitarians who are more or less of a Deistic turn of mind and in whom rationalism has quenched the Spirit, have transferred their affection and sympathy from us

of the spiritual school to Brahmos of the rationalistic school. It is but natural that they should do so. But if we look beyond the circle of Deists we find that hundreds of spiritually-minded men here and in the west, among Hindus as well as Christians, have come forward during the last few years to cheer us with sympathy and encouragement. Indeed in no previous period in the history of the Brahmo Somaj was there ever a heartier recognition than at present of our spirit-struggles and spirit-triumphs among the truly spiritual men in Europe and America and India, as the numerous testimonies published in our paper, the *New Dispensation*, amply testify; though we must say many regret our setting up a "new" and independent Church. If your rationalists choose to side with our rationalists let us have the sympathy of your devout men. Such sympathy we have good reasons to expect, for we find that at the last Anniversary of the Unitarian Association, one of the devoutest of your ministers, the Rev. J. Page Hopps had the courage to vindicate the Spirit and administer a sharp rebuke to the prevailing rationalism of the age in such words as the following:—"Now we rationalists, we free Christians, must not shrink from all this as mere mysticism." "We ought to be among the most spiritual Christians, or we are the merest shams." [Vide *Christian Life* May 19, 1883.] It is clear from these words that what appears to the natural and carnal man to be "mysticism" is not so to the spiritual, but only communion of the human spirit with the Eternal Spirit. and that without it the life of the best Unitarian is the "merest sham." If this be the mature and authoritative deliverence of the Unitarian Association, well may we hope that in the higher revelations of the Spirit and in

the higher aspirations and life of the soul the truly spiritual among the Brahmos and the Unitarians will enter into loving and joyous fellowship. It is this higher fellowship that we pray for and claim in the name of God our Father, and in the name of Christ, our divine brother. May there always be cordiality and brotherly love among the men of faith and devotion in all lands through the Holy Spirit! And I sincerely trust that differences of opinion, inevitable in non-essential questions will not interfere with the spiritual harmony, and that personal matters will not be allowed to develop into sweeping generalizations condemnatory of an entire community. Should our Unitarian brethren in England hereafter feel called upon to judge of our doctrines or rites, they will be good enough not to decide till they have looked into all official papers and authentic documents, which I shall be most happy to furnish whenever required.

Begging you will kindly lay this letter before the Association at an early meeting,

I remain,
REV. SIR,
Yours obediently and fraternally,
GOUR GOVIND RAI, UPADHAYA,
Secretary,
Apostolic Durbar of the Brahmo Somaj of India.

THE APOSTLE'S CALLING.—I.

I AM called to awaken the world, and from my early boyhood before I joined any church or any community, I tried to awaken men. I had neither any congregation nor any followers then, so I addressed the passers-by, without name, without

method I spoke to those who walked through the streets, and they heeded me not. Then when I got a handful of boys to listen to me I tried to awaken them with all my might. Then when I had an audience I spoke with still greater zeal. Next I began to preach, and shopkeepers and the common people as well as the wise and educated, were the objects of my ministry. And now when almost the whole world has heard my voice, in city-squares and riversides I try to awaken vast crowds who come to hear me. I will continue to call and awaken as long as my voice is left to me. I am called to form men. And this has been my earnest endeavour for decades together. Whoever come to me, I take charge of them. The formation of their spiritual character is the object of my absorbing interest. I do not want to be pleasant, I do not want to be unpleasant, I want so to behave to my brothers whom my Father hath given me that their character may be perfected, and all the good that is in them may be brought out. I see my God in every one who approaches me, and can therefore hate none, eschew none. I can never tolerate carnality in them, never overlook moral defects in them. But my calling is such that no sin, however serious, can put me out, or drive any one beyond the pale of my forgiveness. I can never leave any one; even when he leaves me, I cannot leave him. My only ambition in life is to form and mature the character of those whom my Master has gathered around me. I am called to serve men. My object is not merely to look to the spiritual welfare of men, but also to their bodily welfare. I can never rest until I see them provided for. I do not want to *show* that I take this deep interest in my brothers, but I declare before my conscience and the witness of God that unless I

can serve my brethren I fear I shall have no salvation. I wish everybody will express their wants to me, whether I seem to attend to them or not. Nothing delights me so much as their confidence, nothing pains me so much as their want of faith. Death is preferable to me to the prospect of being deprived of serving men. I believe no man called me to this service, and no man has any right to deprive me of it. To the very end I will continue to serve men, according as I am commanded by the voice of my Master above. I am called to behold and declare the purpose of God to the world. Whether I am honored or ridiculed I will do that. And as I have grown in faith, strength, and grace, so I have done it. Men at first laughed at me as a raw youth, but afterwards they had to take my doctrine. Then they stigmatized me as an enthusiast. But they had to take my reforms. Then they abused me as a Pope. But they borrowed all my ideas, and adopted my prayers and forms of service. And now they find fault with me as a visionary. Before long I know they will have accepted my visions as sober truths. Thus in every stage I have declared the nature and purposes of God to the present generation as the Father hath revealed them to me. I cannot say I have fulfilled my calling. My simple calling multiplieth both in nature, and responsibility as I am becoming older. May the spirit of God give me the mind to receive every thing, and fulfil every thing.

THE APOSTLE'S CALLING.—II.

I AM called not to rule but to reconcile men. When therefore I see around me contentions,

rivalries, and bad feeling, it goeth to my heart. To be able to reconcile them to each other, I know I have to reconcile them to myself. My great anxiety therefore is not to throw off any one who may approach me with an object to love me, and to be loved by me. I am aware many try to give me exaggerated respect, but I suffer them to do as they like, lest in trying to correct them violently, I drive them away from me altogether. But I declare I am never satisfied when men honor me, and do not honor each other. I do not complain if men hate me. But I am grieved and shocked to find that when they hate me, they hate also the divine cause that is committed to my hands. I give every one the liberty to dislike and condemn what in me is personal, private, and liable to error and to wrong. But there is in me something that is not myself, that is my Calling, and *that* no man shall hate. Those who hate this my Calling will surely in the course of time come to hate each other, hate God, and true religion, and be landed in untruth. Those who love this my Calling, will surely in the course of time come to be reconciled with each other, love God and true religion and be landed in joy and salvation. My Calling is to be a peaee-maker. I must endeavour to unite the small fragments of faith and doctrine on all sides into a complete system and structure of God's Dispensation, which, with His inspiring and revealing breath will reconcile the past with the present, the primitive with the modern, faith with science, the East with the West. With no phase of Hindu faith and mythology can I dare to trifle. To no doctrine or belief of Christian theology can I dare to be indifferent. Budhism has for me a charm which is truly divine, and to me Mahomed is a servant and great apostle of God. Out of

spiritual necessity I have to recognise all this, to organize all this, to bind all these together: it is not I who bind them, but God who binds them in me. I can afford to trifle with no religious notion or circumstance around me. I can afford to treat no religious ideal with contempt. I must gather up all the grains of spiritual sustenance which my Father and Master has scattered around me. I must unite all, reconcile all, bind all. This is my calling.

TOLERATION AND STRICTNESS.

TOLERATION comes from sympathy and love; strictness comes from faith. He in whose character these virtues do not find equal place must disgrace the household of God. We are to tolerate differences of opinion in *unessential* matters. We must be very strict and uncompromising in essential principles of faith and practice. What is unessential and what is essential can be decided by the man who has gone through systematic and through religious culture. When a man differs from us in taste, in personal habits, in the ways of regulating and applying the principles of religion commonly held, we ought to be tolerant to him, though even on such points unanimity is desirable. But when a man differs from us in the fundamentals of faith, such as belief in Providence, Future Life, Prayer, Inspiration, Dispensation, Purity of character &c., we cannot and must not be tolerant to that man's views. We are not of course to hate him, on the contrary we may have much respect for him, but we should never show the least sympathy to the erroneous and dangerous doctrines he holds. We should condemn and denounce such doctrines

in the clearest and strongest language possible. It is quite likely that the persons who hold such views may construe the condemnation as so much personal abuse. This is to be regretted, but it cannot be helped. Let us in other and minor things show that we can sincerely sympathize with those who differ from us in what we hold to be unessential, but when we come to deal with vital questions we must not hesitate to take a very strong and decided position. The least weakness here will not only mean the defeat of our cause, but may effectually retard our salvation. Yet let us bear in mind there can be true as well as false toleration and strictness. False toleration is the compromise of one's faith and principles in the face of strong opposition, or for objects of personal pleasantness. It is seeming to hold views and convictions which you do not really hold in order that you may for the moment escape a difficulty, or produce a favourable impression. Ninety out of a hundred yield to this temptation. It is this which gives the appearance of a sad unreality to the character and pursuits of religious men. On the other hand false strictness is the result of that spirit of exclusive uncharitable pride which always goes to judge others. It is caused by the absence of love in the heart. It is caused by the want of spiritual discernment which is another name for divine wisdom. Let us carefully avoid the extremes of compromising weakness, and hard exclusiveness. Let us be tolerant, sympathetic, strict and faithful.

THE ROYAL BAND.

THE New Dispensation is likened unto a royal band whereof the Lord is the band-master. There

are numerous instruments to play upon, numerous men to play them. There are drums and fifes, bugles and flutes, some sounding low some high, some soft some shrill, some sweet some deep, some loud. Each player plays upon his own instrument, his own part, and keeps confined to that. The band-master, standing in the middle, raises or lowers his directing rod, and the players faithfully follow the silent indications. But all players and all the instruments produce a united effect, a joint harmony spreading far and near, which the whole town gathers to hear and enjoy. Not a dissonant tune, not a sound out of time, not a note too long, not a stoppage too short. Everything attuned to every thing, every thing timed to everything, the loud and low, the high and the deep in perfect keeping. Even so is the harmony of the New Dispensation. The numerous dispensations of the world, in every age and in every country, form the instruments, some of one kind, some of another. The numerous prophets, saints, and martyrs who founded, developed, and preached these dispensations are the players gathered together from various nationalities and origins. They have their parts allotted to them, they are skilful in handling their own instruments, they come from all quarters of the globe, and all regions of heaven. Their music books are the great scriptures and Shasters of all nations wherein spiritual experiences, disciplines and the laws of union between spirit and spirit are recorded. God, the Master of all dispensations, stands in their midst, and wields the magic wand of truth. Every one marks the direction, every one watches the movement of his hand, and every one plays his assigned part. All the prophets like expert musicians keep the time, and sound the right note. The

result is a grand harmony of truth, love, holiness, and peace, Yoga, Bhakti, Gyan, and Karma, whose combined name is the New Dispensation. These instruments sounded singly would be inadequate, some too shrill, some too loud, some too deep, none competent to produce perfect music. And sounded singly each would seem discordant with the other, their character is so varied, and so dissimilar. But played together, played by those who thoroughly understand the use, the occasion, the capacity and the part of their instruments, above all played under the direction, the guiding movement of the all-wise and all-powerful Bandmaster, in whom there is the soul of every celestial music, the Band produces a harmony that fills with its sweetness all heaven and all earth. Let the Band of the New Dispensation play, and let our souls march under the music to eternal progress in the land of salvation.

NAME AND PLACE.

LET every one have a distinct and singular life in himself, and let him wait for its recognition. Let every apostle have a message to deliver, and let him make it heard by every means that is in his power. It is not soon that a man's real life finds recognition, it is not easily that a man can get a hearing. Let a man be first able to recognize his own life, let his own conscience, under every circumstance, honor him with a recognition, and then only can he expeet to be recognized by others. He that can before the presence and witness of God find his calling higher than himself, is elevated among mankind. He whose calling does

not singularize him must sink into insignificance. Answer your calling, whatever it may be, and then when *you* call, men will answer you. Alas, that men should be dead, and still hope that the living are to follow them. Alas, that men should lose their calling, and still hope to retain their influence. The very smallest who are true to their inner life, shall acquire honor and influence; the very greatest who suffer their true life to be turned to death shall lose all that they have and be counted as nothing. God is no respecter of persons. Mere professions before him avail nothing, mere hopes and wishes avail nothing; life only availeth, obedience to the inner calling availeth, working out one's destiny is all in all. First learn to answer to yourself very distinctly what is your destiny. First learn to realize your destiny under every phase of trial and circumstance. First learn your real name before God. If still He calls by the same name, whatever be your worth, or unworthiness, and whether men recognize you or not, then lose no time to establish your name. None need fear the feebleness of his execution if his life be true. What is feeble to-day will be strong to-morrow. What is unworthy to-day will be full of worth to-morrow. The apparent desparity between the ideal and the actual must be great at first. The ideal is never demanded by the actual, but the actual is always exalted by the ideal. For after all it is the idea that conquers if it is real. It is the idea that governs the world. True idea is true character, true character is true force, true force is always spiritual. And the spirit is a man's life, the spirit is his calling, There is no enemy to the spirit but the littleness of faith. There is no enemy to the spirit as the love of carnality. Want of faith is greater sin than sin itself. And

carnality is the Devil incarnate. It is foolish to fear a foreign foe when a man is determined to wage war against his better self. It is foolish to fear disease and death when a man daily kills the better life which God creates in him in response to prayer. Unless the income in spirit greatly exceeds the expenditure which you make over the flesh and the world, the true life cannot grow in you, nor your calling can become clearer and stronger. The spirit in you will not recognize you, until you mortify the flesh and the devil whom you conceal. God will not give you any name or place in his kingdom, unless surrendering your lower self you ascend to the higher self which is at one with the Father.

WHAT THE THEISTIC TEACHER SAYS.

THE prophet is only a mediating eye-glass. We do not look *at* it, but *through* it.

The closed eye may dream, but the open eye verily seeth God.

Hell is not lo! here, lo! there, but within.

He loves others who lives in them and in whom they live.

Whether you are inspired or not decide not yourselves, but leave it to posterity to decide.

If I am not hungry I will not eat though Heaven vouchsafe the best food.

The true teacher only ministers to the soul's wants. He who offers earthly inducements bribes his disciples.

He who only directs and dictates teaches not as God teaches. Indirect education and daily discipline are the Lord's ways.

The Theist's ambition—to see the true God as vividly with the eye of faith as the idolater sees his false god with the outward eye.

He who values work above prayer exalts himself above God.

Prayer when green is useful; when mature it is sweet.

DAILY ROUTINE.

HERE is the plan of thy daily life, brother-devotee of the New Dispensation. Let it spread from man to man, from woman to woman till all India adopts it and finds joy and salvation in it.

REMEMBER the Lord in the morning.

EXERCISE: Strengthen and renovate thy body, the temple of the Lord.

ABLUTION: Be baptized daily by the Holy Spirit through holy sonship into the Father.

FAMILY WORSHIP: Adoration, meditation, prayer.

SACRAMENT: With thy daily food and drink incorporate into thy soul the holiness and love of the son of God.

SERVICE: Serve the Lord and do His work with diligence.

STUDY: Read the scripture of the Lord and seek His truth every where.

HOUSEHOLD ECONOMY: Regulate the Lord's household according to His commands and make His home worthy of Him.

COMMUNION: Speak to thy Friend alone, and be asorbed in His joy.

SECOND SACRAMENT OF THE DAY: Again eat and drink the lives of saints and assimilate them to thy soul.

CONVERSATION: Hold joyful converse with them that delight in the Lord.
REMEMBER the Lord at night.

WHAT IS THE NEW DISPENSATION?

IT is the return of exiled Buddhism to India.
It is the Hindustan's pilgrimage to Jerusalem.
It is the union of Vedas and the Puranas.
It is the joint festival of Hindu and Mahometan devotees.
It is a meeting place for *amirs* and *faquirs*.
It is the old man's return to childhood.
It is the reconciliation of reason and faith after centuries of separation.
It is an international exhibition of whatsoever is excellent in different countries and climes.
It is the encyclopædia of universal religion.
It is all nations' singing in unison under the Grand Band Master.
It is heaven's return visit to the earth.
It is the resurrection of ancient prophets and apostles.
It is Christ's second advent.
It is Asia's protest against Europe's agnosticism.
It is Europe's protest against Asia's mysticism.
It is the worship of Harmony.
It is the equilibrium of forces in the spirit-world.
It is the balance of power among the reigning prophet-chiefs of the world.
It is the science of religion.
It is the reconciliation of apparent contradictions.
It is the invisible Westminister Abbey, where the enmities of fifty generations lie buried and forgotten.

It is the philosophy of Trinity.
It is the Third Testament.
It is the advent of the promised Comforter.

THE CAUSE OF GOD.

THE Cause of God is dearer and more sacred than everything else. Any one who tries to injure that must be restrained. Any one who tries to help that must be loved and honored. If there are any motives of personal interest or advancement that hinder the movement, they must be renounced without hesitation. If there are any personal ill-feelings that tend to discredit the dispensation of God, they must be abjured without questions. If there is any personal humiliation which has to be borne for the promotion of the cause of the Dispensation, that will have to be accepted without any unwillingness. And if the responsibility which devolves upon any one of us make it necessary that we should be unpleasant to any man or men, popularity we shall forsake with stern determination. But now there are a hundred considerations much more important to us than advancement of the Dispensation of God. Therefore every man has his own way, but the cause of God suffers. Let us learn to separate our own interests from the interests of the Dispensation. Or if we are really devoted men let us identify all our interests with the interests of God's cause. Let all our likings and dislikings be measured by what furthers and retards the progress of the supreme movement. Let our honor and reverence be guided by the position which the cause assigns to men. Private opinions and

estimates are worthless. Secret exchange of bad feelings and cruel remarks must be discouraged. It is God who exalts men, it is He who degrades them. It is He who rewards, and He alone hath the right of punishment. As for ourselves, let us remember we are oftentimes swayed with vanity, wishing to reward those who have been personally agreeable to us, and wishing to repress those who have been personally disagreeable. Let all priest-craft, selfishness, conscious hypocrisy cease in the church of God. Let God alone rule, and every man acknowledge His supremacy.

IS THERE ANY DIFFERENCE?

Is there any difference between the mind and the soul? The very same kind of difference is there between the Brahmo Somaj and the New Dispensation. Their identity and their distinction nothing can better indicate than the above analogy. The soul and the mind are one and the same thing: they are substantially the same. They are the same identical substance, called by different names. The mind is the soul viewed in its earthly relations; the soul is the mind in its heavenly aspect and spiritual relation. That which thinks and feels and wills is the mind; that which prays, believes and lives in God is the soul. The mind when it crawls on earth, is called mind: when it soars to heaven it is called the soul or the spirit. The Brahmo Somaj is the Church of the New Dispensation. They are identically the same institution in the religious world. The two names represented two sides or aspects of one and the same religious movement. If you look at it as an

association founded and managed by earthly agencies and human leaders, with property and funds, directors and trustees, you will call it the Brahmo Somaj. Directly you view it from a higher standpoint, it appears to you as a Dispensation from heaven, connected with a vast system of dispensations before and behind, evolved by Providence worked out by the inspiration of the Holy Spirit, and sustained by powers and resources all divine. The tree is the same, but it seems to be an earthly growth when you simply talk of the man who sowed the seed and the dozen gardeners who watered the ground and thus evolved the plant, while to those who see the Divine hand it is a heavenly tree. That which seems to spring from the earth in one view comes down from heaven in the other. Men who are only preachers and a business committee in the Brahmo Somaj are transformed into apostles under the Dispensation. Not only titles, but words and phrases change. Instead of the History of the Brahmo Somaj we have now the Scripture of Modern Israel. Instead of Calcutta we have the 'Holy City." We have Pilgrimages to Saints instead of biographical studies; 'command' instead of 'conscience. The earthly side of our movement all can see and understand, but its divine aspect few comprehend or believe. Infidels, unbelievers, half-believers, rationalists all believe in the Brahmo Somaj as a fact and a history. None but believers, however, can unravel the mysteries of this Divine Dispensation. All believe in the mind, even materialists recognise it as almost a physical organism. But few there are who believe in the soul: only the devout can 'see it'. The Brahmo Somaj is plain and patent to all. Even the world's scoffers and rationalists recognise it as a little deistic school set up by

men. But God's New Dispensation none can see or believe but those to whom heaven's light has come. Blessed are they who have seen and believed it!

THE FINANCE OF THE FAITHFUL.

THE faithful child of God never sought wealth. He has the double blessing of poverty and affluence. He never hoards money, not even when he has it. He never spends a thought on earning money though if he cares he can earn much. But he is never in want of funds to do whatever he finds necessary. And he has no necessity except that of executing his Father's will. Yet these necessities are mainfold and pressing, for they include every duty both private and public. He has to meet his own liabilities and those of others. What he *ought* to do is his first thought, obedience to *commandment* is the chief anxiety, and the expence is only the after-thought. He faithfully determines to do his duty, and the money he knows must come as a matter of course. He is ready to take and has invited the utmost suffering of poverty. But poverty never left a stain upon him: he is most princely when most poor. He never thinks of the money first, and the work afterwards, because that would neither allow the work to be done, nor the money to be got. His faith is his treasure, and with that to fall back upon he boldly launches into the sea of action. He converts his faith into finance, or rather his Father who is the Arch-Magician of the universe does it for him. The boldness of faith in the field of life-work resembles sometimes mad

adventure, but the adventure never proves unsuccessful. Money often flies from him who seeks it, seeking him who flies from it. He who works for money receives penury for his wages. He who works for God has infinity for his resource. In seeking God's service the faithful never wanted finance to carry it out. He gets just enough, and not more, but he is hard at work in the getting, never unthankful for what he obtains, and always makes the very best use of his gain. He suffers unaccountable and excessive losses. He gets unaccountable and unexpected returns. But he is never careless, or loose, or idle, or unthrifty, or unjust. He never handles a pie that is unsanctified by the providence of the Lord's spirit; never spends a pie but by the urgency of the Lord's command. That money which men hold dear as the breath of their life, as the bread of their children, he pours out when the vow of his service demands and never counts himself the loser for having lost. For poverty is gain to him. Thought for the morrow brings him no additional light but much increment of darkness to his present poverty. He goes to rest after the day's toil, sleeps the sleep of the righteous, his morrow secure in the bosom of the Lord. He lives in the Lord for life and eternity with his wife and family, and his well-borne trials warrant him in the faith that the Lord provides for his wants whatever they may be, from day to day. Through a long perspective of years he looks back upon sunny experiences wherein he earned not but ate, laboured but touched not the hirelings's pay, always reposing on the Father's bounties in sore visitations and real want. Heaps of money came to his hands, fell like manna from heaven, he spent and grudged not, spent on every worthy

object and undertaking, and remained as poor as ever before. And he knows there is as much wealth or more yet to come, if he had but the occasion to need it. He who seldom fears seldom fails. He who trusts both God and man is trusted in return. He who wholly invest his faith in holy service gets all the interests of life and eternity without ever seeking for them. He who seeks these interest never gets them, but even loses what he originally started with. Never seek wealth, but take the vow of poverty. Serve the Lord. Seek in faith the Kingdom of Heaven, and everything else shall he added unto you.

ECLECTICISM OR UNITY?

A DISTINCTION must be said between the ordinary meaning attached to Electicism and the meaning which the New Dispensation attaches to that word. It is the custom of critics to point out that Eclecticism has no integrity, no backbone of definite truth or system. That it consists of shreds and patches from all systems and schools, stuck together like a beggar's garb, by the ingenuity of men who have no faith in any particular revelation of truth. Eclecticism has not been recognized as a philosophy, and it can be far less recognized as a religion. We can not deny that this charge has a foundation of truth. But we wish at the same time to observe most distinctly that this is not the sense in which the New Dispensation holds its Eclecticism. We mean not the *collection* of truth, but the *unification* of truth. The New Dispensation believes in the *unity* of all truth. And this *unity* is not a philosophical *attempt*, but

a spiritual *fact*. To us the leading principles of all religions form *one* Ideal to realize which in our individual lives we strain all the powers of our body and mind. To us the great prophets of all the world form *one* hierarchy to do homage to whom is the great ambition of our existence. To us the leading disciplines and sacraments of all religions form one great method of spiritual culture which we must adopt. To us the varying peculiarities of the devotions of all religious bodies form one great school of devotions through which our souls can commune with God. And hence the unity of our Ideal includes all the ideals of the world. It is the harmony of scriptures. The unity of prophets is to us the family of God, the only heaven to which we aspire. It is the harmony of prophets. The unity of disciplines and sacraments has led in our church to Hom, Baptism, Dandadharan, and the adoption of rice and water for bread and wine. The unity of devotions has led to the harmony of Yoga, Bhakti, Gyan, and Sheba, or communion, love, wisdom, and work. This unity is the Eclecticism of the New Dispensation.

THE NEW DISPENSATION ON THE STAGE.

THERE was a grand rehearsal of the Nava Brindaban or the New Dispensation Drama at the minister's residence, on Saturday, (the 2nd September, 1882). Before the acting commenced the minister met the actors on the stage, and offered a short prayer invoking the blessing of the Almighty upon the dramatic group. They were about to enter upon a difficult and responsible enterprize, and they all felt that they could not begin without the Lord's

help and guidance. The performance commenced at a quarter past 8 and was over shortly after 1 A. M. The audience represented various classes of persons, all of whom unanimously admired the manner in which the actors played their respective parts, and the general success of the undertaking. There were indeed shortcomings and defects. But a plot so well conceived as the Nava Brindaban, and so devoutly and faithfully executed by an amateur band of earnest-minded devotees could not fail to produce a deep impression upon the hearts of those present. The moral effect of the story of a sinner's conversion and his final entrance into the kingdom of heaven was marvellous. Young and old, men and women, all alike felt deeply impressed, and sat statuelike, from begining to end, watching with unflagging interest the gradual unfolding of the high moral purposes and saving principles of the drama. The drunken orgies of the hero Abinash, his sudden arrest by the police followed by the heart-rending lamentations of the family, his transportation to Andamans, his return and subsequent visit to the Nilgiris with his most devout wife in quest of a spiritual guide, his initiation and encounter with Satan on his way home, his missionary labors and preaching of the New Dispensation, and his final pilgrimage with family and friends to the New Brindaban followed by a tableau showing the harmonious union of all sects,—these and other striking incidents of the story produced an irresistible moral influence on the auditory, which may the God of the New Dispensation bless and spread unto the glory of His eternal name in this land. Most of those who saw and heard on that day are anxious to see and hear again. And this in itself is a most cheering recommendation. This is our reward, that we have

by introducing the New Dispensation on the stage set in motion a most powerful engine for the spiritual elevation of our countrymen. No other reward do our people seek. Hundreds will ridicule and abuse us. But the Lord, whose work we are advancing humbly and prayerfully, will bless us and reward us and gladden our hearts abundantly.

A WORD FOR THE ACTORS.

OUR Native Christian brethren are very much exercised lest the actors of the New Dispensation drama should get demoralized. The givers of such 'advice gratis' might have spared themselves the anxiety and the apprehension. If sensual and ease-loving men had run to the stage we would have been the first to lift the voice of warning. If proud reformers has gone forth to regenerate India by means of the drama, we would have ourselves remonstrated. But these men of Nava Bidhan are mostly devotees, of the ascetic school, ministers and missionaries, who have gone through trials and sacrifices, and would not take a rash step under mere impulse or love of amusement. Nor would they enter upon so novel an enterprise at their own risk or at the dictates of their own understanding. They have Heaven's command as their motive and their apology. If the Invisible Saraswati, Wisdom Infinite, had not led them into this path they would not have proceeded thither. It was the bidding of the Divinity of the Drama that beckoned, and they trustfully followed, They are neither sensualists nor saviours of their race. They are believers. As a duty they have taken the actor's role. Their faith has brought them to the

stage. As in the Sanctuary so on the Stage they serve and glorify their Maker. The national stage was not holy, and is not in the estimation of many. It is the resort of the voluptuous and the gay. It is a place where the senses revel in questionable pleasures. But the Lord said, I will sanctify the stage, and the drama of the New Jerusalem I will bless. And so He summoned His devotees, and said to them in His holy Sanctuary,—I will make unto Myself a temple on the stage, and call it the Natya Mandir, and there ye shall act, under My direction, each his prescribed part, in the holy ordinance, and through this blessed dramatic group I will instruct and raise this nation. Who would not bow to such summons? Had those who were *called* any choice in the matter? No. They came because they were called. The theatre is not their seeking, not their choice, but a religious and a moral necessity. If God will have His way who can interfere? If He will build a new temple in Sáraswat land, the land of drama, who can resist Him? The Natya Mandir must be erected if the Lord wants it. He will shake heaven and earth to have His behests carried out. So the devotees 'called' at once submitted. They went into the new Mandir in a devout and prayerful spirit, and they acted their parts, moved and talked, laughed and wept as they would in God's house. This is the whole secret of the transaction. The Lord sanctified and blessed even such common concerns of our daily life as bathing and eating, and now He exalts and blesses the Natac for the redemption of the individual and the nation. Whether ye eat or drink do all to the glory of God, was said of old. Whether ye dance or sing or act on the stage glorify the God of poetry,—so says the New Dispensation. Perhaps our critics have not yet had their spiritual eyes

opened to the exaltedness of the position in which the believer acts his part as devoutly on the stage as on the stage of life. To be godly in amusement, to feel the temple on the stage is a blessed thing. But alas! the natural man understandeth not the things of the spirit.

A NEW SOCIAL EXPERIMENT.

THE Bharat Asram that was established in 1871, and continued nearly for seven years was a blessed institution. Spiritually as well as socially it was a great step in advance. In it the relations between men and women approached much nearer to the ideal always held by the Brahmo Somaj in this respect. Truly the inmates were like brethren and sisters. The efforts made for the education of the other sex were most effective. The devotional gathering every day, and the occasional meetings of the men and women formed the nucleus of a society based on a new model. They all lived in a most unworldly manner, careless of everything except their spiritual progress. When the time came for the dissolution of this movement in 1878, the higher idea of forming a religious neighbourhood was formed, and hence the construction of homes for the Brahmo missionaries was undertaken. The idea has now been carried out into an accomplished fact. We have now got a religious neighbourhood where the missionaries live with their families. The families are on terms of mutual independence and equality. Both the men and women almost every day congregate for morning service in the house of the minister. The ladies attend the meetings of the Ladies' Institution, and the weekly service in the Mandir.

The boys and girls are sent to our own college and school. Altogether there are the elements of a healthy little community which can perform the experiment of social reform on a proper scale, and on an independent footing. And the New Dispensation is bound to prove to the world that this all-important experiment of a society founded upon strictly theistic and apostolical principles is a success in all respects. Of course a society while it is forming, presents difficulties. At one time there may be some want, at another time there may be some discontent and disunion. Sympathies may now and then be warped, quarrels and antipathies may sometimes break out. But this is neither unnatural nor unexpected. We are only concerned with the success of the cause. Those who undertake so essential a work must be prepared to meet such difficulties. The variety of natures that have to be dealt with will now and then chafe under the operation of common laws and principles which may prove uncongenial. The forsaking of conveniences and carefully-formed tastes may produce vexation. The women especially may find the process often distressing. But the leaders must nevertheless resolutely go on. For the experiment of a new society on the principles of spiritual theism is a desideratum throughout the world. And the New Dispensation lays its claim to being new because it has earnestly undertaken the responsibility of giving us not only a new religion, but a new society also.

THE DANCE OF THE NEW DISPENSATION.

DANCING is so natural that no nation is without it. It will be more to our purpose to say that

no religion is without it. When dancing degenerates into a mere secular institution, it speedily leads to many kinds of vice. When dancing retains its ancient religious character, it is not only a safe-guard against vice, but sub-serves the very high object of devotional rapture. Dancing is eminently and essentially an act which human nature produces by its very constitution. We firmly believe every man and woman dances. There is no one who has not danced at one time of his life or another. The soldier dances to the notes of martial music when he marches with measured steps to the field of battle. The scholar dances to the sweet harmony of the social band when he unconsciously moves his fingres, or his steps in the course of his evening walk. Dancing is nothing more than regulating the movements of the body, or its limbs according to the measure of inner or outer harmony. The movements may be more marked or less marked, more violent or less so, but any movement of the body in response to internal emotions constitutes dancing. Unless a man is made of iron, or impenetrable stuff of some other sort, his outward nature must respond to his inward nature. Every elastic step, or agile movement when a man is in health, or joy of mind, constitutes a dance. Even the inferior animals dance. Children dance and skip most naturally out of the abundant gladness of their innocent hearts. Nay the whole planetary system dances, the stars dance in their appointed course. The winds dance in regular currents. The laws of motion are but the laws of dancing, if strictly considered. Science ascertains and enumerates those laws, and science therefore sanctions dancing. Nay no dancing deserves its name unless it is thoroughly scientific. All wild, ungoverned, un-

regulated motions violate the laws of true dancing. Find out the true science of dancing, and you have found out a great secret of human-happiness.

Nothing excites more powerful emotions of joy in the heart, than religion. It is only when religion has freezed into lifeless rationalism that it provokes no strong feelings, Hence all religions, without exception, warmly encourage dancing. The great yogi Shiva danced on the Himalayas with the dead body of his beloved Parvati on his shoulders. The Bhagvat is full of sentiments on the blessed practice of dancing. But no scriptures are fuller of the accounts of dancing than the Bible. The greatest of Hebrew prophets David danced before the Lord, and the sons and daughters of ancient Israel danced in the midst of their strong religious excitement. The Sufis, the most spiritual of Mahomedan sects dance with utmost zeal. The Buddhistic priests and Lamas of Tibet and Ceylon indulge in a weird quaint dance. Even modern Protestant Christian sects like Tunkers and others, are known to dance, the enthusiasm of dancing has reached its zenith in the Salvation Army at the present moment, whose missionary success is so widely admired. It cannot be said then that the followers of the New Dispensation in introducing the new dance, are acting without religious or moral precedent. It is only those who do *not* dance that are unable to produce any precedent, except the example of dry, lifeless, cold-hearted rationalists, whose devotions are as dreary as their opinions. But the New Dispensation does not encourage wild, unregulated dancing. The dance must be natural, rhythmatical, systematical, systematic, and regulated according to age, nature, and spiritual progress. It must not be a giddy, soulless, carnal dance in which the sublimities

and gravities of the spiritual world are forgotten. It shall be a grave, orderly, spiritual exercise in which the person dancing will realize the highest impulses of God-vision, and pause at intervals to immerse himself in the depth of the communion of Yoga. When the body and mind are equally devoted to the glorious worship of God, the soul dances in Bhakti and joy, and the body responds to it in well-measured movements.

A MODEL BROTHERHOOD.

WHAT is the New Dispensation worth if it can not establish a model brotherhood? There is no Church if there is no true loving brotherhood, and religion in absence of the Church is a mere sentiment and abstraction. What men call Church is no Church. There is so much discord, worldliness, formality, absence of faith and spirit, and this so-called Church is a mere house of merchandise. The New Dispensation must reform all religions, and also all Churches. The former object has been carried out to some extent. The latter object has not been carried out to a desirable extent. The apostles of the New Dispensation are aware that there are serious differences in their midst, and unless these are reconciled and set at rest they can not expect to enjoy the benefit of true brotherhood. And they mean to crush these differences. Let it be remembered that union among earnest religious men can not take place but through unanimity in faith, practice of strong self-discipline and morality, and deep and true spirituality. If these be not the ground of brotherhood, we do not want their brotherhood. If love be not the

result of faith, holiness, discipline and prayerfulness, we do not want that love. Who can deny the existence of ordinary brotherhood in the Brahmo Somaj? Who can deny the existence of good works, and love among our brethren? But we want brotherhood and love of another order. We want that holy and exalted brotherhood which makes sectarianism impossible. What we now have does not suffice to prevent the formation of sects. And here is the Rock which the New Dispensation dreads most. The Minister and the apostles are therefore most anxious to take measures which will effectually preclude the evil of the apostolic brotherhood being broken up into small parties and sects. To be forewarned of it, is to be forearmed.

THE LEADER THAT LED NO BODY.

WE are sceptics and indifferentists, but we have plenty education and intelligence, we appreciate your intellectual worth, we respect your knowledge and public spirit, when you speak your words make an impression on us. You come forward and be our leader, come and lead us as we want to be led, we shall provide for your wants and comforts.

A. I am moved with deep pity for you. I have a sad powerful sympathy for your sorrows and aspirations. I thank you for good opinions. But there is not the least identity between your cause and mine. I repudiate the call to be your leader.

We are rationalists, nay even we call ourselves theists. But we hate dispensations, and particularly the New Dispensation. We do not believe in

Providence, or in Inspiration, and we always keep ourselves aloof from the doctrine of Great Men. Our views are indefinite on the subject of efficacy of prayer and of the Next World, about which we do not wish to dogmatize. But we have endless belief in the all-sufficiency of the reasoning powers. We are disposed to admit that you have good powers of reasoning. We like your eloquence, and power of explaining things, come and be our leader. We shall give you a pulpit, and an office and a newspaper organ, we shall be your followers, and praise you, we shall feed you, and clothe you, and leave in your hands some pocket-money.

A. Brother rationalists, brother theists, in spite of your infidelity, I must honestly say I love you and sympathise with your wants. Our history has been for a long time common, and the old associations of fellowship are still strong in me. But there can not be the least identity between us. Faith in the New Dispensation is to me essential for salvation, and I hold that without faith in Providence, Inspiration, prophets, and Discipline (sadhan), there can be no religion. I thank you for your call to leadership but I repudiate it now and forever.

We are reformed Hindus and Vaishnavas, we believe you are a pious man, the songs that you sing, and the signs of asceticism which you put on delight us. We believe that the Hinduism you preach is the right kind of Hinduism. If you will leave, or suppress the mention of the spirit God, nay even if you will forego all attack on idolatry, we shall willingly become your followers, we will restore to you caste, and influence, we will give you good position in society, and exchange literary sympathy with you. You will be a leader among us.

A. Brother Hindus and Vaishnavas, many thanks for your sympathy and offer. But in a religious sense I have long ceased to be a Hindu and a Vaishnav, or a Shakta or a Shaiva. Monotheism and idolatry can never argee. Heathenism and spiritual religion can never go hand in hand. I submit and bow to what is excellent in your creeds. But identity between us is impossible.

Similar offers came from other communities, but this would-be leader led nobody, and died a humble follower of the New Dispensation.

HAS OUR WORK DECLINED?

THE charge is sometimes brought and suffered to be laid against the New Dispensation, that owing to recent devotional developments the practical activity of the Brahmo Somaj has much declined. Though no notice has been taken of this unfounded accusation hitherto, yet the time has come for the public to reflect for a moment on the mighty machinery of the work carried on by the New Dispensation, a work which only, because it does not indulge in noise and ostentation, does not attract the attention it deserves. The educational agencies, embracing a college, and female schools, regularly instruct between six and seven hundred souls. And in this educational work both males and females are included. The journalistic agencies, both in English and vernacular, nine in number, spread our views in every part of the country, and have an average circulation of six to seven thousand. The Albert Hall Institute is a resort and centre of attraction to the Native Public supplying a common ground on which the people

exchange their views on every imaginable subject of importance. The Brahmo Mandir weekly gathers a congregation of about three hundred persons who listen with rapt attention to our ministry. Eighteen Brahmo missionary families containing about seventy souls are housed, fed, and cared for. The administration of charity embraces every class of society that may happen to need our help. Thousands of our books are sold by the Mission office, which in all its departments receives and spends large sums of money averaging to about eleven thousand rupees a year, to which we may safely add another thirteen or fourteen thousand belonging to departments not under the Mission office. The principles of all these various sections of our practical work have to be guided and controlled so that they may uniformly present the spirit and character of the catholic foundations of the Brahmo Somaj of India. The same spirit has to be disseminated and kept up in every part of India which has kindred societies, and where men differ they have to be converted to it. All the missionary and lay workers, who have been entrusted with responsibilities, have to be guided, governed, helped, comforted, and encouraged. Endless internal quarrels have to be decided, and minute small details adjusted. Over and above this all, new movements, new undertaking, like festivals, processions, theatres and meetings of all sorts have to be planned and promoted. And then a continued watchfulness has to be kept up that no department of work fails in its appointed mssion, and that the New Dispensation ceaselessly moves in its forward course of increasing progress and spirituality. The leader can not sleep, the followers can not sleep. But even then their vigilance and developing powers are insufficient for the due fulfilment of all this complex and many-

sided activity. It is the spirit of an All-active, All-supplying Providence alone that has gradually created, supported, and prospered such extensive work. As for the workers themselves His fatherly guidence, and blessing sustain so well from day to day that they scarcely feel the pressure of the duties that lie upon them, and would fain labour and spend themselves still more in the service they have taken up for life and eternity.

THE BUILDER AND HIS MATERIALS.

THE New Dispensation may be likened unto the man who builds a large structure, but has materials placed in his hands in abundance which he may use as he finds necessary. He has not to create, but to choose materials. He knows God creates, and suffers nothing to be but what has its excellent use. He always watches and waits for the opportunity to find and make that use. Man's nature and man's faith furnish us with everything we may need to draw him to his God. The unwise man tries to carve out a religion from his own imagination. The wise man manipulates human nature. Here in this country we live among the Hindus; the Hindus are a religious people. Their faith is based upon great spiritual conceptions which by reason of their ignorance, they do not understand. For instance there is the conception of Motherhood, embodied in Uma, Umba, Durga, so peculiarly adapted to Hindu instincts of piety. There is the conception of divine fostering love, embodied in Vishnu, and all his incarnations, calling forth the tenderest sentiments of Bhakti which the Hindu religion inculcates.

The man of the New Dispensation finds all these spiritual materials ready at his service. Hinduism, Christianity, Buddhism, Mahomedanism are full of them, in fact the whole atmosphere of religion is saturated with these elements of faith, piety, and holiness. The man of the New Dispensation works upon each material thus found out in the life-giving spirit which the force of God, revealed by theism, imparts into the heart. He turns idolatrous festivals into holy theistic festivals. He transforms idolatrous usages, and forms into pure spiritual ordinances. He utilizes and spiritualizes national modes, national ideas, national ceremonies. The traditions of the world are his traditions, but he feels bound to make them national and pure. The sacraments of the mankind are his sacraments, only he must interpret them according to the spirit and the needs of the century and the generation. He knows that the foundations of all great things are laid by the Omniscient Himself. He will have to build thereon with a new spirit, renovating all the materials which God has given him. Like a wise master-builder he constructs with discretion, care and insight. He knows where to dispose of what material, where a foreign article will add to the beauty and strength of the structure, he never hesitates to lay it on. Where a national style is most seemly and durable, he relentlessly discards outlandish imitation; where a singular, quaint, or eccentric method is necessary to characterize the individuality of the work he has the firmess and courage to adopt it. When all precedent, all tradition, all sanction, all public opinion must be aside, to obey the direction of the moving Force within, the man of the New Dispensation acts in defiance of the whole world. Hence he seems at times to be dangerously near to

this religion, and sometimes to that. He is accused of Hinduism, and equally accused of Christianity. Men behold all manner of eccentricity in him. But he steadily and for ever follows the laws of his own being. He builds as the spirit directs him. Men clamour and say there is no method in his construction. But he confidently leaves his work to posterity and to time. There is marvellous harmony amidst the apparent uniformity.

PROTECT YOUR MORALS.

AGAINST the seductions of bad company, against the vices of rationalism, against the contamination of the wordly-minded, protect your morals. Against false refinements of the age, against the temptations of eating and drinking, against the wanton liberties between men and women recently come into vogue, protect your morals. Protect your morals against the leaven of money-getting and hoarding money; against loose conversation and speaking evil of others. Protect your morals against the pride of intellect, against the pride of personal appearance, against the pride of opinions against the pride of religion. Keep your morals against the meanness of personal quarrels, and party-conflicts. Against too much addiction to the attachment of family and children, and equally against disagreements and bad feelings in your family, keep your morals. Against the evil of too much mirth and laughter, equally against the evil of too much false gravity and hardness of countenance carefully keep your morals. Against the seduction of reading improper vicious books, being present at bad sensual performances, guard your morals with jealousy.

Against the intoxication of bodily health and vigor, carnal knowledge, and wordly wealth keep your morals. Against the foolishness of too much freedom, of defiance to good and holy men, to authority, experience, wisdom, carefully guard your character. Beware of self-will, self-assurance, and immodest courage, of giving offence and taking offence. Men of the New Dispensation be noted for purity of conduct, word, and motive.

PARTIAL GROWTH.

IT is to be regretted that the disciples of the New Dispensatien do not care to realize it in all its bearings. They aim at practical development and growth. They cultivate only particular aspects of faith and character, and take up only such lines of thought as suit them best. The result is that the higher and more difficult principles of our Church are neglected, cherished errors and long-established impure habits are not abjured, and each attains a standard of character beyond which there is neither progress nor aspiration. Very few, even the elders not excepted, seem disposed or able to seize the many-sided creed of the New Church. The Minister sorely feels this disappointment, and sincerely wishes things were not as they are. He finds that some men cultivate charity and benevolence, others have no charity worth the name. Some are extremely devout and prayerful, others pray only at set hours and are given more to business than to worship. Among our missionaries and ministers some are rigid ascetics, others have no liking whatever for poverty. Some are preachers abroad, but have no household piety, no "altar

at home." Some are angry, some jealous, some are proud, some selfish, and they retain their failings in spite of daily prayer and devotion. In some there is no Buddha, but only Gouranga. In others Christ finds no place, Mahomet holding almost exclusive sway. Such partial phases of religious life may be approved and even applauded by others, but to the Minister they are unacceptable. He insists on fulness and harmony of character. The central idea of the New Dispensation, the corner stone of its theology is this completenes, and is he not bound to inculcate and enjoin it? He must train up his congregation to this high standard of universal proficiency. He must impress upon them that as the Hindu is but a Kafir to the Mahometan so to the New Church the man of partial culture is an alien and an apostate. He who is exclusive, however pious he may be, is hostile to this Church. Every legitimate means ought to be employed to put down and prevent exclusivism. Will not the apostles and the elders admit the truth and co-operate with the Minister in this great work? Let faith and communion, purity and holiness, love and charity, domestic duty and asceticism grow together in our midst, and make the life of every votary a complete picture of true manhood.

WHY IS THE MINISTER UNPOPULAR?

BECAUSE he would not have the term Guru applied to him and prefers to be treated as a servant, a brother, a friend, and a fellow sinner.

Because he is always raising the standard of a religion and morality higher and higher and

enjoining upon his people greater austerities, larger love, deeper devotion, greater righteousness, and purer self-denial.

Because he is not partial in his attachment or attention to those about him, and has no favorites, but treats all alike.

Because he is not pleased with those who work under him, however high their talents and indefatigable their services.

Because he is too lenient and soft-tempered, and will neither govern nor judge, nor punish. He is taken advantage of by every body; he may be abused, maligned, disobeyed, defied, and kicked by the lowest and the least.

Because he does not eat meat, does not drink wine, and does not smoke, and therefore he repels instead of attracting followers.

Because he never follows man's counsel unless they can prove it to be a direct injunction from above.

Because he wishes to revive obsolete faiths and practices and reglorify dead saints and prophets whom the world has long since dismissed.

Because he would not have among his congregation men who deny a single revelation or a single prophet of God.

Because he insists upon a too high standard of forgiving love towards enemies, and can not brook any forms of resentment or antagonism on personal grounds.

Because he seldom gives authoritative advice or decision, but refers inquirers to God Himself, and insists on the settlement of all differences and disputes by prayer.

Because he wishes that no body will follow him, but that every body will learn as he has learnt, and follow the inspiration and counsels of that Living God whom he follows.

THE FUNCTIONS OF THE CHURCH.

A CHURCH or a brotherhood is not merely a fact of the mind, but it is an outside reality. The household of God is not only a subjective idea, but an objective fact. The Church rules. Can an opinion which a man creates out of his own thoughts rule him? Every man forms his own opinions about the Church of God according to his own tastes and convenience, and wants to be as it were his own Church. But the household of God, which is the embodiment of His will and providence, too often contradicts our tastes and convenience. He that is ready to sacrifice both to be true to the Church is a man of the New Dispensation. The Church promulgates doctrines. Can every individual man be the promulgator of his own doctrines? Every man, his own conceits and fancies, and idiosyncracies? When the Church contradicts them, there must be *full* and immediate obedience. The Church is the fountain of liberty, and knows where to bind and where to set free. The Church is the authority which must settle all disputed points, and dispose of every final appeal. Individual man may be swayed by individual prejudices, and decide unjustly. But the Church is many-sided, and represents every phase of sympathy and impartiality. The Church therefore can have the only authority that will establish harmony amidst the conflict of personalities. The Church lays down disciplines which are applicable to all, and applicable to every man according to his capacity and tendency. If men like to propose for themselves personal disciplines and modes of life, let them do so, and carry their asceticism to as high a pitch as they wish. But the Church will lay its own disciplines for Universal adoption. And these no

man shall set aside. The Church is the source and director of all missionary agencies. Operations for the spread and conformation of the religion of the New Dispensation must be inaugurated, maintained, and directed by the Church. Every individual is welcome to devote his powers and energies to missionary work, but this work must be sanctioned, and blessed and consecrated by the Church. The principles of Missionary life and work must be entirely regulated by the spirit which is embodied in the Church. The Church must thus be constituted into an independent and powerful reality competent to rule, instruct, discipline, guide, and wage war with every form of untruth and unrighteousness.

THE ORTHODOX CHURCH.

WE look upon ourselves as members of the Orthodox Church, and we glory in the fact. But what does orthodoxy mean in connection with so rational a religion as Theism, people naturally ask. Can Brahmos be orthodox? Can those who follow reason and not scripture, their own intuitions and not prophets or synods be orthodox? There can be Hindu, Christian and Mahometan orthodoxy; but Theistic orthodoxy!—never. Such arguments we do not endorse. There is just as much orthodoxy in our natural religion as there is in any of the so-called supernatural creeds in the world. For orthodoxy means only the full measure of faith. The Hindu who believes in the whole creed and the whole scripture is an orthodox Hindu. The orthodox Christian accepts the whole of Christianity—Bible, Jesus, Church, Prophets, Fathers

and all. So the orthodox Theist in India surrenders his faith and homage, his heart and soul to every doctrine and every prophet of the Church Universal. We hold every word of our scripture to be infallible gospel truth, and we dare not question it. The only difference between us and the orthodox of other churches is this, that their scriptures are written, while ours is an unwritten gospel. But this makes no subjective difference. We are as completely tied down to our creed and to our Church as any orthodox Hindu or Christian to his. From the time of the foundation of the visible Church of the Brahmo Somaj by the Lord's servant and apostle, Rajah Ram Mohun Roy, down to the present day, every event that has occured under Providence, including the whole history of the opposition, is to us saving gospel, and woe unto him who disbelieves or questions a single word or syllable of this unwritten book! The providential dealings of God with our people these fifty three years challenge our entire assent and our whole-hearted allegiance. The orthodox have no option or freedom in the matter. We are prisoners of faith, we are slaves of doctrine, and have no 'private judgment', where God speaks through the Church. Are we not free? Yes in so far as we freely accept the bond, freely adopt and kiss the self-imposed chains of truth, freely sell ourselves to the Lord and His Church. Having freely chosen the truth of the New Dispensation we are now its servants, and we have now no other alternative but to bow before the *entire* Dispensation, and accept *every* letter of the law and *every* servant of the Lord. While men of partial faith and sectarian schools say, we are of Ram Mohun and we are of Devendra Nath, we are of Bombay and we are of Madras, the orthodox

Church of Theism says, we are of God and we accept the whole scripture. And there are now among us more than twenty apostles and missionaries, deacons and elders, and to each of these we are called upon to give our fullest faith and loyalty. He who ignores the venerable patriarch Ram Mohun or the least of these apostles is to the orthodox Church an alien and an apostate, however great he may be in his own sect or coterie. Beware of pretenders. Hundreds there are who profess to belong to the Church Catholic, and yet in their hearts they repudiate particular doctrines, deny particular events, despise particular persons, reject particular testimonies and detest particular forms of discipline. Such men, whatever their professions, are not loyal to the New Dispensation; they do not belong to our holy orthodox Church. Let the orthodox stand forward and by their full faith put to shame the pride of protestantism, the infidelity of rationalism, the license of sensuality, the convenient compromises of worldliness, the timidity of weakness and the half-hearted allegiance of doubters.

THE MAN OF THE NEW DISPENSATION.—I.

SAYS the man of the New Dispensation: I am all things to all men.

Christian: Verily thou art a Christian and not far from the kingdom of heaven.

Hindu: Thou art a genuine Hindu, and the Rishis dwell in thee.

Buddhist: I look upon thee as one of us, and already Nirvana smiles on thy face.

Jew: Thou art a pure Theist and a strict Jew, and Jehovah is thy God.

Mahometan: We hail thee as a believer in Islam and a follower of our Prophet.

They all claim him, they all honour him. Blessed be the New Dispensation!

THE MAN OF THE NEW DISPENSATION.—II.

SAYS the man of the New Dispensation: I am all things to all men.

Yogi: Thou art like a venerable yogi absorbed in tranquil communion.

Bhakta: In rapturous love thou art verily a Vaishnava for thou art intoxicated with devotion to Hari.

Gnyani: Thy wisdom is deep and among philosophers I would give thee an exalted place.

Karmi: Surely thou belongest to the body of Karmis or workers, for thou art unwearied in philanthropy and thou always goest about doing good.

Vairagi: To me thou art none other than a self-denying ascetic, and thy life proclaims thee a faquir.

They all claim him, they all honor him. Blessed be the New Dispensation!

THE DAY OF HUMILIATION.

YESTERDAY (18th November 1882,) was a day of mourning and humiliation among our devotees. Early in the morning the penitent apostles after prayer invoked the spirit of John the Baptist to teach them true repentance and fit them for

the Kingdom of Heaven. There is no contrition, no conversion without John. He who said to the Jews, "Repent, for the Kingdom of Heaven is at hand," must preach the same Gospel of repentance to every individual believer. With the name of the Baptist, therefore, on their lips, our brethren solemnly entered the day of penance. They put off their shoes, and laid aside mirth and merriment. They became as menials unto each other. Ten times in the course of the day they approached the Lord, and in solitary communion uttered brief ejaculatory prayers. The Manager of the Mission Fund, their guardian, who brought to them and their families their daily rice, they reverently acknowledged and accepted as their father and promised to regard him with filial trust and obedience. The day's proceedings were wound up with Kirtan in the Sanctuary.

LOYALTY TO THE CAUSE.

WE want men's sympathy and love. But we never mean to conceal or compromise the character of the New Dispensation. We wish to love and feel for religious men to whatever sect they may belong. But we never mean to delude other creeds with the belief that there is anything like identity between them and ourselves. We do not want to be harsh, destructive, or hypercritical. But we strongly set our faces against creating any false impression by soft words, and outward agreements. The humblest follower of the New Dispensation is not ashamed of the eclectic character of his religion, of the prophets of all countries in whom he believes, of the scriptures of all nations,

of the leaders and apostles of his own church. He bears the most active good will to all religions and all communities. But he is never ashamed or—afraid to sympathize with the most bigoted Hindus in the presence of orthodox Christians, nor with the most bigoted Christians in the presence of intolerant Hindus. Today he publicly takes part in the Christian religious procession, tomorrow he offers a reconciliation of the Vedas and Puranas, on the third day he rationalizes the Durgapujah, and on the fourth day he publishes a book on the saving doctrine of Bhakti as preached by Chaitanya. One day he celebrates the Lord's Supper, and on the next day he performs the ceremony of *Hom*. It cannot be said that before the critical eye of the public he ever conceals or compromises the universal character of the faith. This bold and apparently eccentric course has procured great unpopularity for the New Dispensation in some quarters, and much popularity also in other quarters. We have accepted both with thankfulness, and have been benefited thereby. We have never feared or quarrelled with the unpopularity so as to lose the tranquil firmness of our faith for one moment. Nor have we courted or lusted after vain popularity so as in the least degree to keep back the eternal truths of God's Dispensation. We mean to persevere in this course to the end, and call upon our apostles to do the same. We have no fear to vindicate the universal all-embracing nature of the New Dispensation. The wrath of men does not overcome us. The sympathy of men does not weaken or intoxicate us. In all circumstances, and before all men, we mean to stand firm by the flag of the New Dispensation which overshadows the whole world.

TURN TO THE ONE.

BETWEEN the minister and the congregation there are evidently serious differences of opinion and taste and temper. And well may he say to them: Your God is not my God, nor is my God your God; your doctrine is not my doctrine, nor is my doctrine your doctrine. This may seem to be exaggeration, the hyperbole of sentiment which sober reasoning may not accept. But we say this is true, and not to be wondered at. Hundreds may believe theoretically in the same God, the same Brahmo Somaj, the same Dispensation, the same providential economy. Yet in their hearts and their practical lives we see marked differences. The God of indolence who feeds the idle flock is not the God of industry who doles out rice to His servants according to the measure of their work. The fictitious personage in heaven who tolerates anger and pride is not the real God who demands every moment forgiveness and meekness. The diplomatic divinity who makes for his people comfortable homes where truth and mammon may both be served in a convenient fashion is certainly different from the uncompromising King who would not be satisfied with anything short of absolute self-surrender. The imaginary deity who to please his disciples gives to each only such work as he loves, and so arranges that one shall only look to charity and another to domestic reform only and another to preaching only and another to the school master's work only, is wholly at variance with the Great Master who demands of each of His servants charity and educational work and study and preaching and yoga and bhakti and all in due proportion. Are those your gods or is this your King?—we ask our devotees and

missionaries and apostles. They should catechise their consciences and their daily lives, and not their intellects. For we know they agree intellectually and that marvellous is the concord of their lip-devotion, their doctrinal beliefs and their professions of loyalty to the Church Universal. But their lives agree not, and their actual faith and prayer and service are offered to different Churches and contradictory divinities. Let them try to agree among themselves and with their minister, and build a close alliance upon identity of faith and worship. Let them come away from their respective 'idols,' and go straight into the Holy Tabernacle, where they will behold awe-struck the One Lord seated on the Throne of Light, teaching the same doctrine, offering the same scripture to all, and pointing out the same path of salvation. There alone is true unity possible; there alone can we learn, what we have yet to learn the identity of the Godhead and the identity of the New Church. Now we fight and war for we worship our respective shibboleths; then we shall be one even as the Lord our God is one, for we shall see the same face everywhere, hear the same Voice at all times, love the same Father, follow the same Teacher and rejoice at the feet of the same Saviour. Come, let us forsake the many, and turn to the Sweet One of the New Dispensation.

THE THREE MESSAGE.

THE Church of the New Dispensation must congratulate itself and the minister upon having proved an instrument in the hands of God of calling forth two most important Messages from

the two great divisions of Christ's Church in India. Whatever may be said to the power and influence of our holy church, by friends or foes, it is clear that its New Year's Message of Peace and Reconciliation addressed to all the nations and churches in the world, far from being ignored or disregarded, has been considered worthy of serious response and suggestive criticism. When the Message was first published great was the outcry against it among the thoughtless. It was pronounced impertinent and ambitious, childish and senseless, arrogant and blasphemous. And many there were also who passed it by with a quiet and contemptuous smile. But noble Bishops and high dignitaries, entrusted with the stupendous responsibilities of Christ's ambassadorship and anxious for the spiritual welfare and redemption of millions in this land committed to their care, have thought otherwise. They too have condemned the Message; they are not on our side. But they have pondered on it; and they feel it is not without deep significance among the signs of the times, however erroneous or harmful it may be. And, what is more, they have made use of it for their own purposes, and have publicly met by counter messages. If the Message of our Church has done nothing else, it has done glorious good work by furnishing an occasion for calling forth these two important documents, the "Message of the Church of England Bishops in India and Ceylon in Conference assembled at Calcutta" and "A Reply" to the above by the Right Reverened L. Meurin, S. J., D. D., Bishop, Vicar Apostolic of Bombay," entitled "The True Basis of Christian Fellowship." In the publication of these papers there is surely abundant cause of congratulation for every believer in the New Church. Thus the year 1883 has given the

world three remarkable Church manifestoes,—Theistic, Protestant and Catholic,—which, for many years to come, will furnish food for thought to the reflective mind, and help to influence in however small a measure the destiny of this great nation. The Protestant Message we have already noticed. Bishop Meurin's pamphlet is a masterpiece of polemical literature, in scholarship, in diction, in clearness of thought and expression, in dispassionate reasoning, and in fairness and courtsey towards the opponent, it is simply unrivalled. Its style is clear as crystal, and yet vigorous and argumentative. Not vapid, not frothy, not defiled by personal reviling or angry invectives, as similar writings unfortunately are. The Right Reverend prelate evidently argues as one who is fully conscious of being a master of his situation. We must confess we have risen from a perusal of the pamphlet with the impression that the author is a mighty logical combatant. Having said this much in praise we are bound to admit that the arguments adduced by the Catholic Bishop are not unanswerable. We now proceed to the work of respectful criticism, and we trust we shall not be considered presumptuous.

All the three Epistles relate to fellowship and federation. The New Dispensation attempts to build the largest fellowship upon the basis of 'all truths and all scriptures and all saints.' It aims at universal alliance, into which all men and all churches are welcome on the sole condition of loyalty to Theism. As we come to the second message we find the area of fellowship considerably narrowed. The Protestant Bishops "in conference assembled" only suggests a Protestant union, from which all bodies of non-Christians are excluded. True, they have "a message for

all," but they would fraternize with none but those who sign the Articles of Faith. The least catholic of the messages is that of the Catholic Bishop. Its scope of federation is the most limited and its brotherhood the smallest one can conceive. It prefers the "narrow gale," and will have only a Roman Catholic fold. Now what we want is a Human Catholic Church, which by assimilating all truth and honouring all the dispensations of God shall build up Universal Brotherhood on earth and destroy every form of sectarianism. Which of the three messages points to this blessed consummation?

Touching the question of authority, the learned Father would have the world believe that authority belongs to none but the Catholic. The Protestant Bishops have no "message" from Almighty God; they have no credentials; they are not Divinely inspired or commanded; they publish an unauthorized fiction in the name of the Lord. The Theistic message is characterized in yet stronger terms. "The expressions when taken in their literal sense contain a blasphemy and an imposition" "Every reasonable man must either execrate this self-assertion of the Babu as blasphemous arrogance and imposition or compassionately smile at a delusion not unfrequently met with among religious enthusiasts." He has been either guilty of imposition or subject to hallucination. The former of this alternative I believe to be highly improbable, the only redeeming word is "almost sure." In the above impeachment the only redeeming word is "almost," and even that is to us a relief and a consolation, as conveying at least a doubtful censure, if not a compliment. If Bishop Meurin is still open to conviction, as the words "almost sure" would

imply, may we ask him, what strange hallucination is there in a man in receiving and preaching as divine every doctrine he believes to be true? Every religious leader, nay every humble believer sees in his creed the seal of heaven. Every doctrine of his church is to him God's truth, or he would not believe it. Every moral injunction is a direct message from the Lord, or he would not accept it. In such proceedings we see no hallucination, but sober reasoning and common sense. On the contrary the wildest idiocy and self-deception we would ascribe to him who believed a doctrine to be true and yet not from God, and who went about preaching messages to the world which he knew to be only the infernal utterances of Satan. Keshub Chunder Sen's religion may be wrong and impure, but so long as he believes it to be true he is bound to regard every word of it as divine and he is fully justified in proclaiming to all the nations of the world every syllable of this gospel as a message from heaven. Dr. Meurin does the same thing; the Anglican Bishops do the same thing. They hold their respective creeds to be divine, and they therefore preach them as infallible and authoritative messages revealed by God, not the crotchets or inventions of man's erring intellect. And if in so doing they are not guilty of imposition or hallucination why should the poor preacher of the New Dispensation be ridiculed or hated as such?

But it is contended that only miracles can prove a message to be inspired and divine, and that "if God had really elected and sent Babu Keshub Chunder Sen to be His Apostle He would have endowed him with the gift of miracles, or with that of prophecy, or with both." This damaging argument the learned author applies also, and

with perfect consistency, to the Bishops of the Church of England. He pertinently asks—"If the divinity of his [the Babu's] own mission and message is considered doubtful for want of miracles and prophecies, where are the miracles or prophecies to authenticate the divinity of the eight Anglican Bishops' mission and message of fellowship?" And may we not apply the same crucial tests to the Catholic Bishop himself? Where are his credentials? What proof is there of the divinity of his mission and message? Are there miracles to verify the infallibility of his testimony? Surely no angel hand dropped his pamphlet into our hands; no voice in heaven attests the genuineness of its teachings. Bishop Meurin is no miracle-worker. And yet he believes that his message is true and divine, and may be accepted as such; or he would not have published it. No reader of the pamphlet would be so foolish as to inquire,—Does the author support his statements by a good number of miracles? Why? Because truth commends itself apart from signs and wonders, and is its own testimony. And if the Catholic Bishop can claim the right to speak in the name of God, and demand allegiance without any supernatural gift, why not the humble apostle of Theism? It is clear, then that the three messages are all on the same level and must stand or fall together. To the author of none of these, neither to the catholic nor the Anglican Prelate nor to the Theistic Apostle belongs the gift of prophecy or miracle. Nevertheless there may be truth, God's truth, in all the three messages, and so far as they are true they shall be accepted as authoritative and divine. They differ, they contradict each other; yet the truth in each is sure to prevail. Not by miracles

will these messages be judged, but by their intrinsic truth, by their own merits. Let the world dispassionately and prayerfully judge if the message of the New Dispensation, inculcating universal love and reconciliation and brotherhood upon the widest basis of truth, goodness and holiness is a lie, or a message from God Himself to man.

It will perhaps be urged.—But this apostle of the New Church pretends to be a prophet, and professes to have received supernatural messages, such as Jesus claimed. We say, no. No prophet is he, nor any inspiration or revelation he boasts of other than natural, such as is vouchsafed by Providence through natural processes to the humblest believer. His message he distinctly believes to be inspired; and he wrote it under command, and therefore with authority. So the Anglican and the Catholic Bishops too believe that they have written their messages under Divine command and approval, and they confidently publish them in the name of God Almighty and His infallible Church. In neither case is there anything beyond natural inspiration, and the command of conscience, which is a command of God.

But then why use "the words of our common language in another sense than that which they possess by common consent?" Why speak of Dispensation and Apostle and Inspiration and any other than Christian sense, and thus mislead the public? 'Dispensation' means Christianity: 'Apostle' means the chosen "fourteen:" 'Inspiration' means the inspiration of Christian "Prophets and Apostles." Bishop Meurin may push the argument farther and farther to a dangerous extent, and say, 'God' means Christ: 'Worship' means Christian prayer; 'Piety' means Catholic piety; 'Asceticism' means the life of a monk; 'Immortality' means

the Catholic's heaven; 'Son of God' means a Catholic believer; 'Scripture' means the Bible of the Catholic church; 'Saint' means only Roman Catholic saints; 'Authoritative command' means Papal injunction, &c. Such an arbitrary and coercive process would completely shut us up to the alternative of altogether abandoning English theological words and chosing some other language instead. But Dr. Meurin evidently forgets that we are Bengalis, and not Eenglishmen, and that our English is only a translation of our Bengali and not our original language. We must therefore decline to plead guilty to the charge of perversion of language. Our vernacular of which 'New Dispensation' is the English rendering is 'Naba Bidhan.' This is the expression we constantly use among ourselves, and surely there is no perversion of the English language here. Were Bishop Meurin to preach in Bengali to a Bengali congregation he would have to use the word 'Bidhan' for Dispensation, and then some of our people might step forward and say,—Right Reverend Father, the word Bidhan means *our* Bidhan, that is, the Brahmo Somaj: why should Your Lordship use it in a Christian sense, diverting it from the sense which common consent attaches to it? And if the Reverend Father were to use the word 'Iswara' for God, 'Puja' for worship, the Hindus might remonstrate with him for such unwarranted use of Sanskrit words bearing a definite Hindu meaning. On the subject of language, therefore, there ought to be no cavilling, so long as we take good care to define accurately the words we use, and explain fully the meaning we attach to them.

A CALL TO REPENTANCE AND FULL FAITH.

WHY all this dullness and drowsiness, this frigidity and lukewarmness among God's people? Why all this timid compromise and ignominious backsliding? Why mutual distrust and angry bickerings? Why such moral laxity underneath apparent spirituality and devotion? *Et tu Brute!* Even the leaders are unmindful of their position and responsibilities. Where are our apostles and missionaries and ministers now? Are they sleeping over their stewardship? Or have they degraded themselves to the level of their flock, and become as worldly and selfish and apathetic as they? Surely they too have caught the contagion. The elders the Lord hath sent to deliver others from evil, but themselves they cannot save! Faith and hope, charity and purity, these have shown symptoms of decay, and are being adulterated. Faith is mixed up with doubt and unbelief; with hope is mixed up despondency; charity and selfishness have coalesced; and purity is alloyed with a large measure of unrighteousness. And the root of all this is the absence of burning faith. It seems to us that there is not among our men a full acceptance of revealed truth. Each receives only that much which suits him. Is it Brahmoism, is it Theism, is it the New Dispensation? God's truth is not accepted in its entirety, but whatsoever in it is disagreeable and inconvenient, whatsoever entails sacrifice and discipline is avoided, and a god sleeping on a bed of roses is invented and worshipped. As regards the New Dispensation, with which we are chiefly concerned, we deeply feel the enormity of the offence which men commit by compromising their faith. It must be taken

wholly or rejected wholly. There is no half-truth in it, no room for compromise. While God speaks let no man criticise or judge or demand concessions, but let him bow with absolute loyalty. Unparadonable is the audacity of those who sit in judgment upon the Lord. Men deal with the New Dispensation as they deal with other creeds, criticising, condemning and eschewing certain portions, and accepting only the residuum left. Let them not venture upon this sacrilege, this audacious tampering with God's direct message to us. The Church of the New Dispensation will allow no half-hearted believer to enter, no conceited critic, no compromising worldling. It demands of us full faith. The fullest loyalty to our Great King or desertion and treason: there is no other alternative. There are reasons to believe that men are ashamed of the New Dispensation. They dare not profess the whole creed. If they did they would offend society, lose friends and become unpopular. They would be called fools, and would be derided and ridiculed. if they like their leader advocated every doctrine and adopted every practice inculcated by the Church. They are 'respectable gentlemen'—minus his idiosyncrasies and foolish extremes. They therefore take, as they think, only the essence of the New Faith and steer clear of all the crotchets and absurdities peculiar to the leader or to particular classes of devotees. There is a great deal of mysticism and superstition, they say, of fanaticism and tomfoolery among the more excited radicals which for the sake of sober reason must be put away, and in gesture and language and street preaching much that is uncouth and vulgar, which must be abandoned for the sake of gentlemanliness. Thus the vital truths of the New Dispensation have been expurgated one after

another till nothing is left but a putrid mass of rationalism, worldliness and pride. To these men we say: Farewell, ye worshippers of fashionable gods, ye timid sycophants of Mammon, ye respectable and refined rebels against Heaven's King. Hide your faces, timid souls, and show them not in the Church of the New Dispensation, but abide in ignominy in the dirty holes of rationalism. Others there are who cut not the theological but the moral side of our most holy faith, and make for themselves an immoral creed. We ought not to forgive those who maltreat us without reason, say these men; we ought not to love our enemies; we ought to avoid privation and seek personal comfort; we ought not to be too humble, but must have pride and self-respect; at times the law of veracity may be relaxed; and a little selfishness is needed as alloy to give currency to the coin of our pure faith. And thus for the sake of carnality and convenience they are ever eliminating the higher and purer elements of our creed, as if their great ambition is to reduce the bread of life to mere beast's food. Woe unto such men for they demoralize themselves and others in the name of the Holy God and of our Holy Church! Between these extreme parties, the rationalistic and the carnal, there are various grades leading to one another. To all these we say—Beware. We call them, one and all, to immediate repentance and to a full confession of faith in the New Church. There is no salvation except through perfect faith; nay there can be no membership without it. Those who justify sin and sensuality and scepticism are not our follow-members in the holy church. We welcome fellow sinners, most degraded sinners but we do not and shall not welcome men of little faith. Only those who believe

in the whole gospel are our people; the rest belong to the opposition, though not yet enrolled. We want not seeming friends, we want not patronizing sympathizers. We are tired of compromises, we are sick of hypocrisy and cowardice. And we call upon every professing Theist and every Brahmo Somaj in India to stand forward before the year is out, and make an honest confession of faith. Let the next Anniversary show us our actual strength and resources. Let our foes stand on one side, let the 'neutral,' stand on another side; let them have their own way: but let us know and distinguish our own people. Only those who say, we are not ashamed of the new gospel, believe every doctrine it inculcates, are of our Church, none else. Only those who shall sacrifice every thing for faith's sake and justify the Church wholly and fully, none else. Salvation has been obstructed, moral purity is ebbing away, scepticism and rationalism are fast growing in our midst; and all this because faith is wanting. Then no more: let loyal soldiers rise and rush to the battle-field with the banner of the New Dispensation.

REAL UNION.

MEN often delude themselves with the idea that they are living together as a united and a blessed family in the House of God, when they are actually living in mutual isolation. Appearances deceive us. Outward union is mistaken for inward harmony. Bodily fellowship is regarded as the fellowship of spirits. If fifty meet in the sanctuary for worship and devotion, we are apt to conclude these fifty

have become one in faith and love in the Church of God. Such delusion ought to be dispelled by the application of crucial tests, for it is harmful, it is dangerous. We appeal to the spirit eye from the decisions of the lower carnal eye. And what does the higher tribunal say? How does it judge and decide? Its only question is,—Do the *souls* of these men dwell in the same sphere of faith and devotion and purity? Upon this one question hang the merits of the whole case. That we may fully understand the true bearings of the question, let us analyze it, and look into its component parts. Do the men who profess to be brethren worship the same God? Do they love and honor each other as one person in whom each individual self is wholly merged? Do they follow the same standard of duty, the same moral law? Are they one in doctrine and spirit? Such tests will reveal the actual facts in evidence, and enable us to ascertain the real state of things. It will appear that souls seemingly contiguous are really thousands of miles away, and that those praying together as friends are enemies in doctrine and belief. The more spiritual we are the greater will appear to be our distance from those who are only outwardly associated with us. The flesh disappears, heads are counted as nothing, external service and visible friendship vanish as unrealities, and only the eternal union of yogi souls abides. How few alas! are those who are thus united with us for time and eternity!

THE NEW LAW.

THE signs of the times clearly point to the necessity of organization. Heaven calls us to

fellowship and unity. And who can be indifferent or defiant when the Lord our Master issues His mandate? Scattered Israel must be gathered, saith the Lord. Undisciplined and unruly soldiers must be brought under control and discipline, and the Army of the Faithful must be forthwith organised. Wandering pilgrims and wayfarers must be brought home, and united by domestic ties of the attachment and kinship; and the home of God's children must be erected in India. The Lord's people shall no longer live under foreign powers in a state of mutual estrangement and separation, but must dwell together in the Holy City of the New Dispensation, under heaven's Sovereign. Lawless hordes of men and women must abide in peace and unity under the Reign of Law. Such, we apprehend, is the command of our Master, and we must hasten to render loyal obedience. The New Samhita will be shortly ready, and a day ought to be appointed for its formal promulgation among our people,—a day that will close the epoch of anarchy, self-will and lawlessness and usher in the kingdom of law and discipline and harmony. All our Churches in the metropolis and provinces and all individuals professing loyalty to the Divine Dispensation ought to acknowledge and accept the Law on that occasion, for their own guidance and the regulation of all their social and domestic concerns. Let not the Samhita be a new fetish. It is no infallible gospel: it is not our holy scripture. It is only the national Law of the Aryans of the New Church in India, in which is embodied the spirit of the New Faith in its application to social life. It contains the essence of God's moral law adapted to the peculiar needs and structure of reformed Hindus and based upon their national instincts and traditions. It is essentially, not

literally, Heaven's holy Injunction unto us of the New Church in India. We shall not, therefore, bow to its letter, but accept its spirit and its essence for our guidance. How many in India are ready to obey the summons of our Holy Church? How many families are ready to submit to the ordinances of the New Law? Let them come forward in scores, in hundreds, from all parts of India, and unite not merely in doctrine and faith but in daily life on the organized basis of the fellowship of Law. One God, one scripture, one law, one baptism, one Home, shall unite us in a mighty fraternal alliance, before which no enemy shall prevail, and all the powers of evil shall eventually succumb. The blessed season has come, and let all our brethren prepare.

OUR MINISTERS.

THE Church has appointed ministers and set them as spiritual guardians and guides over their congregations. They are shepherds of our people, and they ought to be treated with peculiar respect and care. The minister is reponsible for the souls entrusted to his guardianship: the congregation is responsible for the life of the minister. Between them most solemn relations have been established by the Lord, and it is of the highest importance to the welfare of the Church that both parties should realise their mutual duties and responsibilities. Let the shepherd prove worthy of the flock, and the flock worthy of the shepherd: so shall peace and righteousness dwell in the city of God.

The congregation should love their minister with intense personal attachment, and always

manifest a personal interest in him. He unites in himself the offices of parent, brother, friend, son and servant, and he must therefore be regarded with all the various feelings which such relationships are calculated to inspire. He who looks upon his spiritual guide as a mere official superior, a pastor, a padri, unconnected by dearer ties, does not love him, does not honor him.

Secondly, in serving our ministers we must see that we do not overload them with the riches and comforts of our carnal life. Their vows of poverty and self-sacrifice ought always to be respected, and their simplicity and abstemiousness should never be interfered with. Let their style of living be of a lower and simpler order than that of the world's aristocracy, and yet far superior spiritually. The *guru* is an ascetic and a *faquir*, and yet greater than kings and emperors.

Thirdly, the entire burden of the minister's responsibility regarding his livelihood and that of his family should be borne by the congregation, and he should be left free from all anxiety and care. His time and energy should be wholly devoted to the spiritual advancement of the congregation, and he must never think of his own food or raiment. If the congregation through selfishness or apathy or indifference fail to meet the minister's temporal wants, and ingulf him in worldly anxities, they are faithless to his stewardship.

Fourthly, the congregation ought not to make a show or parade of their loyalty and devotion to their minister. They should not let the minister see or know what they are doing for him. They should serve him stealthily, making no ostentatious display, seeking no credit. To be always busy in doing a multiplicity of things does not argue affection: constant attention to details is an evi-

dence of want of tact in business. There ought to be a perfect system of administration so that the whole thing may work smoothly and quietly as a machine, superseding the necessity of constant interposition or pompous display of obtrusive service.

Fifthly, true service is in the heart, not in the hand, nor on the lips. He who wishes to do real service to his spiritual benefactor and friend ought to serve with the heart, not outwardly with the hand. Intense sympathy, unwearied solicitude, ever-watchful care, heart-rending sorrow during separation, anxious longing for companionship, these are the true tests of love and fidelity.

There are at present three apostolic ministers, one in Calcutta, one at Dacca and the other at Bhagulpore, and besides a number of lay ministers. We should like to see an efficient system of administering the household affairs of our ministers established upon the highest principles of spiritual loyalty and discipleship.

THE YOGA SCHOOL.

Teacher. Are you ready, boy, to begin exercises?

Disciple. Yes, Sir, quite. The subject of Yoga is difficult; pray lead me on gently.

T. Take your seat on this carpet, and close your eyes at once.

D. Done.

T. Now be absolutely quiet and keep your mind clear of all disturbing cares and thoughts. Fix your mind in Divine Omnipresence.

D. Let me have sufficient time to compose my heart.

T. I am not going to follow you; you must follow my directions. At once tranquilise the heart, and let me know what transpires within,

D. I will.

T. Well, what is it you see within ?

D. Darkness, stillness, and then as if some Awful Presence — — sublime vast !— — But stop ! I see my tailor with his unpaid bills; my baby kissing me ! there my rickety verandah which badly needs repairs; that great Town Hall meeting on behalf of the Salvation Army,—how enthusiastic the assembly !—look at that anti-Ilbert meeting,—what a contrast ! —our annual street procession, a sea of heads—

T. No more, you fool. Don't talk such arrant nonsense. You have dishonored the Yogi's carpet. You have sinned against God. You have insulted me. Open your eyes, go out, satisfy your wandering heart, repent, and then come again.

D. So will I go and repent. Master mend my ways.

* * * * *

T. Are you penitent ? Are you ready to begin again ?

D. Yes: God help me !

T. Then begin humbly and prayerfully, trusting the Lord, not your conceited self. No man became a Yogi in his own strength. Begin in prayer, and as you go in leave the world outside.

D. So be it. With eyes closed and a heart fully subdued I am quiet and motionless as a statue.

T. Be on your guard against intruding thoughts. Remember, breaking concentration is a sin.

D. Go on, master; I am ready.

T. Tell me now what you see.

D. Nothing but darkness, above, below, around. I am buried in darkness, so is the world, so are all my thoughts and cares. Nothing is but darkness impenetrable. All else is dead.

T. This is the land of Nirvan where you are now, the land of darkness and peace, where Buddha attained beattitude. Go further on and deeper, and tell me your experiences. You have done the negative, begin the positive.

D. I have passed into another world. Here is dawn, twilight, and I see a Presence drawing near.

T. What sort of Presence?

D. Sublime, awful, all-pervading, besetting, still, immovable.

T. Go on.

D. A new chamber, brighter. The Presence too more vivid and real.

T. Go on.

D. Another chamber, and another, and another still. Gone far into the interior. Brighter and brighter is the light which comes from the Presence and illumines the inner world. Presence sweeter and dearer; a Father, Mother, Friend quite near.

T. And then?

D. A hundred luminaries.

T. Truth and holiness radiant.

D. Splendid cascades, rivers, refreshing water.

T. Love overflowing—a perennial stream.

D. Gardens smiling, flowers pretty and fragrant.

T. Joy abounding.

D. Birds singing—captivating strain.

T. Saint voices to cheer and gladden the heart.

D. A city of light, a new world of joy. An Ever-smiling God. How sweet! I jump into His embrace. I am lost in light, lost in joy, absorbed in sweetness. Glory, glory, glory to God!

INSTALLATION OF THE MAHARAJAH OF COOCH BEHAR.

WHILE the installation ceremony was going on at Cooch Behar on Thursday last (the 8th November 1883) special prayers were offered by the Apostolic brethren in the sanctuary in Calcutta. After the usual service the congregation thus spoke to the Lord :—

Unto us, Apostles and Servants of the New Church, this day, O Lord, is a day of special rejoicing and fervant thanks-giving. Then, we sowed in tears, now we reap in joy. This is the harvest day, and it bringeth unto us all joy and gladness. Blessed and happy are we that after years of toil and anxiety, of struggle and opposition, of trial and tribulation, we have lived to see the fruit of Thine inscrutable dispensation. We thank Thee, we praise Thee, for this joyous fulfilment of Thy wise and beneficent purposes. We trusted Thee and we obeyed Thy voice, and great is our reward. Thou didst demand of us our daughter, and humbly and trustfully did we surrender our daughter to Thee. Thou Saidst: "Your daughter, ye shall give unto me, that I may raise an unhappy and degraded race and give it the blessings of civilization and enlightenment. I will have it married to a brighter and more advanced province in my Indian dominion. The blood of new Israel I will put into an old race, and give it new life; and out of inter-tribal alliance I will bring light and life to suffering millions. So shall nations bear testimony unto my providence." As we heard Thy voice, we said, within ourselves, our daughter we will give unto the Lord. And so we surrendered her unto Thee. Thou gavest her a high place, even making

her a partner of royalty by uniting her in holy wedlock with Kaiser's feudatory, the accomplished chief of Cooch Behar. Thus under Thy kind providence, these humble servants, united in Thy service, have quietly spread an influence for good in their benighted territory. To-day they are seated on Thy lap, O Gracious Mother of India, and Thou Sovereign of sovereigns, art placing over their heads the crown of royalty, and proclaiming their investiture amid the enthusiastic rejoicings of the entire subject population. Their joy is intense, for to-day they recognise and welcome their own beloved Raja and Rani, their father and mother. But our joy, O Lord, is far greater, for we see in this installation the triumph of Thy providential economy, and recognise in these two persons Thy humble servants, appointed by Thee to do a great work towards the country's reformation. We thankfully rejoice that Thou hast fulfilled and vindicated Thy dispensation, inspite of the world's fierce opposition. The dark night is gone, the clouds have disappeared, and the morning star of hope heralds to-day, in that remote corner of India, the dawn of a new and bright day. We humbly pray, bless Thou Thy servants and make them worthy of the sacred trust Thou hast this day placed in their hands. Grant that they may always remain faithful to Thee and useful to those over whom Thou hast called them to rule. Thine, O God, are all the principalities and kingdoms of the world, and Thine is all glory and all power. Thy kingdom come. Thy will be done. Amen.

NOT MORE THAN IS DUE. *

TOO much adulation, like too much reviling is disagreeable, and thought to be proscribed; especially if there is untruth or unfairness in it. The minister of the New Dispensation may justly be honoured and respected as such, and any love or attachment he may win by personal influence will not be grudged being his due. But let him not receive more than is due to him. There are others too connected with the movement who are deserving of honor, and it would be unfair and wrong to transfer their share of the credit to the minister. Honor the leader of the singing party for his voice is verily a saviour that sanctifies by sweet song. Honor our scholars who, with erudition and scholarship profound and with knowledge of English and Sanskrit and Persian, are ever fanning the flame of Truth in the Lord's temple. Honor the men who humbly beg, and feed with alms the missionary brethren. Honor our preachers who enkindle holy zeal in the north and the south, in the east and the west. It is a lie to say that the leader does everything, and that he can get on without his brothers. No. Their assistance is material. They are valued auxiliaries. Their special abilities and talents for their respective fields of work, the minister does not possess. He does his work; they do theirs. Let not ignorance or flattery exclaim, he does the whole work. Such praise would not be honest. Honor not a limb; but honor the whole body, that you may glorify the God of the Church.

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* The following articles inadvertantly omitted in the 1st. volume are from the *New Dispensation* of 1881.

WHAT WE SHOULD NOT READ.

Is there any limit to the range of our reaings d? Are we scholars of the liberal school? Do we think we ought to read all manner of literature, good, bad and indifferent? Or do we belong to narrow school of bigots, who read only such books as are agreeable to their views and tastes? We stand between the two professing neither liberalism nor bigotry. All books are welcome, which can impart wisdom and pure thought and useful information, or afford healthy exercise and discipline to the powers of the mind. Theology, ethics, politics, history, mathematics, science, magazines, newspapers, we welcome all these. But against one class of literature we must set our face—books and newspapers that revile God and His devotees. Infidel sneers and scoffing, blasphemy and calumny, derision of holy things will not find a place in our library. The honest doubter we dare not despise. But the audacious scoffer we will not touch. Any book or newspaper that deliberately and wickedly scoffs at God, or His dispensations or His apostles, that abuses the Lord Jesus or other *Sadhus*, we would cast away as filth. To read a foul attack upon the character of the blessed Jesus is an excruciating torture to which we cannot submit. A lying calumniator of those whom we honor, dead or living, will have no place upon our table.

BEWARE OF REACTION.

THERE is some danger in extreme asceticism, against which we ought to be on our guard. We

mean the fatal tendency to reaction. The fetters of restraint and discipline, if too tightly bound, get slackened after a time, and the enslaved senses, throwing off the galling yoke of conscience, cry for vengeance. The period of such reaction is most dreadful, and many a man so readily and completely succumbs to it that he never again rises thereafter. Let there be moderation in asceticism. Too much self-mortification may pain the body, and thereby keep down carnality for the time; but it is not in itself an effective safeguard against a fatal relapse. Nature does not like, and cannot bear high pressure reform. Every method of sanctification, to be effective, must be natural and such as we can bear. Asceticism, like blister, may be, and in certain cases ought to be, very 'strong,' but it must not exceed the capabilities of the system upon which it is laid. In the hands of the Great Physician we are safe, for He wounds us but to heal. But when men undertake to treat themselves and become their own doctors, they either administer to themselves too little or too much of the saving medicine, and they die of either treatment. Leniency kills the patient or severity. Asceticism is a difficult system of spiritual doctoring and the proper application of remedies who knows save Heaven?

ALL THINGS TO ALL MEN.

LIKE St. Paul we are all things to all men. At least we wish to be so. The New Dispensation is Christian to the Christians, while it is Hindu to the Hindus. To the west it is western; to the east, eastern. This Pauline or many-sided character

is not our own invention, but is given by the Lord that it may draw all hearts and all nations unto Him. It is no arbitrary imitation, no servile change of colors, no sordid policy of compromise or conciliation, but an essential many-sideness, a natural electicism, which must adapt its outward forms differently according to the temper of the age and the traditions of the people to whom it is presented. There is a catholicity inherent in the present Dispensation, which to the Jews must be Jew and unto the Gentiles Gentile. We have never called ourselves Christians, nor do we identify ourselves with the Hindus. Nay we disclaim both these names. Yet we are regarded by the Christians as "almost a Christian," and unto the Hindus we are but as Hindus. We are not answerable for this identification with two different and even antagonistic sects, from each of which we have systematically kept aloof, so far as outward fellowship is concerned. Such identification, however, seems inevitable in the nature of things. If we of the New Dispensation believe all truth to be divine, and if we love and practise all truth as God's truth, we *must* be all things to all men. Rather let us be thankful to God that we are loved by all sects and denied by none. God Almighty be glorified that His humble and unworthy servants have been blessed with the kindness and friendship and hearty good wishes of men of different religious sects. For us there is love in every sympathetic breast, O God. How our Church is attracting the love and sympathy of thoughtful and pious men among the Christians and the Hindus will appear from two remarkable epistles lately received by the minister. The one is from a true-hearted and eminently devout Missionary of the Gospel in Northern India; the other is from the Chief Acharya of the Veda

Propagation Society in Nuddea, a profound Sanskrit scholar and a pious disciple of Chaitanya. From these two different quarters have emanated, quite unexpectedly and almost simultaneously, messages which are so complimentary and sympathetic that they cannot fail to touch the heart. The following extracts will show what we mean :—

"Your words lately, Pandit Ji, have stirred my heart not a little. You have seemed to come into such deep true fellowship with my crucified Master, that I am glad indeed as I see how the heart of India is warming towards the King of Calvary. You are not content with any poor description of Him, marred by the imperfect speech of stammering human tongues. You tell all to meet Him as He is, in spirit and in truth. You tell all to put on the Lord Jesus Christ. You tell all to live into His life till all become in very truth living Christs. . . . . Pundit Ji, have you still any lingering doubts about His divinity? May God in His goodness save you from such. May I ask you, Reverend Master, to think of one thing in connection with this? It is a thought that is full of comfort to me, a strong tower of defence against many an army of doubt, a sweet resting place in the weary pathway of life. It is this—"God is love." . . . . You speak brave words against the many sects into which the Master's land is divided. Alas! it is too true; how many and how diverse they are! His robe was seamless once. It is not so in the sight of men to-day. And when you say that one devours the other; that one is at deadly enmity with the other, how true are your words, in very many cases! But if there are so many, who would care to make another? Surely not the master who says there are too many. Surely not the earnest minister who tells us to come near

to Christ. Oh, Dear Sir, why should you do this thing? Can it be good in the sight of Jesus? Can it be what Jesus Himself would like? Oh, my Master, let us pray to be more loyal, more true to Jesus. . . . . Pardon my long epistle. It was love to my Master and your Master, love to my God and your God, which prompted me to write thus. May that God in His abundant mercy make us both very loyal to Jesus!"

Let us now turn to the other letter. We translate below what the learned Pandit writes from Nuddea:—

"I have heard it said that you do not nowadays preach the religion of Brahma Dharma in the same way as you did before, but that you are fully engaged in accepting and giving to others the pure Bhagvat religion which underlies our Vedic scriptures stratum upon stratum. And I am further told that you have also adopted personally the habits and usages of our ancient Maharshis. My heart is very much gratified on hearing such tidings. I hope the next time I go down to Calcutta, I shall do myself the pleasure of seeing your benignant countenance and hearing in your sweetly flowing words. . . . . I trust that you will prove a wellwisher of this association and oblige me and the other members. If you kindly send to the Veda Sabha the books on Sri Chaitanya published under your auspices, the society will be greatly pleased with your friendliness."

In conclusion let us pray and hope that these earnest wishes and longings, coming from different quarters, may be heard in heaven, and be the means of bringing unto us further light and increasing joy.

THE SECRET ORATORY IN THE HEART.

TRAVELLING accross the vast Sahara of the world, we require, when scorched by the sun's burning rays, a cool resting-place, where we may be refreshed and comforted. Is there a shady tree under which we may sit awhile, and forget our cares and our toil? Is there a villa or a secluded rural retreat where, amid flowers and plants, the soul may find peace? Is a hermitage near, where the tired wayfarer may commune in solitude with his God, and relieve his own sufferings and troubles and the deep agony of sin? We naturally seek these resting-places, and if we find them, great is our joy and great is the benefit we derive. But better for than any such outward retreat is the inner oratory, which, while it gives us as much relief and joy, is nearer and more easily accessible than anything external can be. We might get into it at any moment, and find peace whenever we need it. True solitude is the solitude of the heart. There, far away from the world's noise, the devotee may always enjoy sweet and undisturbed communion with Infinite Love. It is said of St. Catherine of Siena that when she was "deprived by her parent of any place or time for prayer and meditation, our Lord inspired her with the thought of making a little interior oratory in her mind, into which she could withdraw her thoughts, and so enjoy a holy solitude amid her outward duties. And thence-forward, when assailed by the world, she was able to be indifferent, because, so she said, she could retire within her private oratory, and find comfort with her Heavenly Bridegroom. So she advised her spiritual daughters to make a retirement within their heart in which they might at times abide."

AGAINST SENSUALITY.

SATAN seems to have established a training college amongst Brahmo free-thinkers, and is preparing young men and old fools for sensuality and lasciviousness. Debauchery, concubinage, fornication, adultery, excessive drinking, these horribly foul and filthy things are being practised secretly by men who are well known as Brahmos or Deists, and better known as sworn enemies of the New Dispensation. And where we have a dozen of these men, we have a hundred others who connive at the vices of these sensualists, encourage and patronize them, love and respect them, and mix cordially with them, and thus help to spread the poison of their infectious lives. Both these classes of people require to be taught a lesson. Had Christ lived in these days he would have thundered anathemas against the Pharisees and the hypocrites who are systematically carrying on the trade of immorality in various forms within the Church, and scornfully shunned them as a "generation of vipers." But our preachers are tame and feeble, and there are few in these days who *hate* sin as it ought to be hated. Hence is it that sin and sensuality prosper among our enemies, both in and outside the Brahmo Somaj, for there is none to rebuke them, none to punish them. While we rejoice that Providence has cleared the Church of the New Dispensation by throwing overboard drunkards and friends of harlots, we pity these men and mourn their lot, and earnestly pray for their redemption. O God, save the sensual and reclaim the lustful for Thy mercy's sake. Let the Brahmo Somajes in the provinces beware. If they shew the least sympathy and respect for offenders against social morality and chastity, our Church will feel compelled to cut

them off from spiritual communion. The Church of God may fraternize with the superstitious, but with loathsome adulterers never, unless it be to reclaim and sanctify them.

LET THERE BE NO COWARDICE.

SPEAK with authority, and you are sure to be ridiculed and commended as a man eaten up with conceit. But if you stammer and make apologies, and speak with a hundred misgivings and waverings, people will honour you, and among the respectable and popular believers of the day your name will be enrolled. In this world of ours doubt seems to have more admirers than faith. "I think so," "I suppose," "It may be," "Perhaps," and all such phrases implying uncertainty will be received everywhere with approval and even applause. But an emphatic asseveration the world will not tolerate. The child of doubt gets the crown of glory; while the man of faith retires loaded with indignity. Dare you say, Here *is* my God? The offence may cost you your life. But great is your reward if you say, after the manner of half-hearted sceptics, "I think, judging from the evidence of design that something, like a First Cause exists!" So with regard to every truth and doctrine you must speak without authority. The age is very bad for those who claim to be the apostles of God, who speak as God makes them speak, whose certainty of faith makes the earth tremble. Such men are almost ante-diluvian, and can hardly expect to find favour in the nineteenth century. The New Dispensation is simply intolerable. For whatsoever it says, it says with authority. God speaks through it, and therefore it has no

faltering accent. It speaks with power. Every word it utters goes forth thundering. No wonder then that many Hindus and Christians should carp at the tone of the present Dispensation. They dislike us because we do not speak like them, with *ifs* and *ans*. In matters of faith we hate the feeble and tremulous tone of the doubter. If we speak we must speak authoritatively and firmly; or we shall not speak at all. We will not play the sycophant's or the coward's part. We will not outrage Heaven's majesty by using the language of infidelity with a view to please man. In the Kingdom of the New Dispensation, the Lord has gagged the coward's mouth. Truth is heroic.

SUPERSTITION AND UNBELIEF.

IN trying to escape the horrors of superstition one should take great care not to dash against the rock of scepticism, where grim Doubt and Death make shipwreck of unguarded humanity, and men and women daily perish in numbers. Between the Scylla and Charybdis of superstition and infidelity, who can lead our frail bark securely into the haven of the New Dispensation? None but the Divine Captain. Let us take note of the dangers on our way, and watch and pray that we may be saved from both these evils. A. is Superstition; B. is Unbelief; C. is the New Dispensation. Beware of A. and B., and pass on safely to C.

A. God spoke to me.
B. God never speaks to man.
C. God has spoken at sundry times and does still speak to men.
A. Behold the Fire in the bush.

B. Divinity nowhere.
C. Fire of Divine Presence everywhere.

A. The Vedas are the only scriptures.
B. No scripture written by God.
C. He writes the truths of all scriptures.

A. God have I seen.
B. None can see or know the Unknowable.
C. Though Incomprehensible, Him every devotee can see with the spiritual eye.

A. Only my religion is true, all the rest in false.
B. There is no true religion.
C. Every religion is saving so far as it inculcates truth and purity.

A. Mahomet alone is the apostle appointed by God to save mankind.
B. There is no apostle, no prophet.
C. All saints, reformers and martyrs, and the leaders of all great religions are Heaven-sent apostles.

A. Christ is the way.
B. Christ was an impostor.
C. True sonship, such as Christ taught and exemplified, is the way.

A. Only this river is holy.
B. No water is holy.
C. All water is sacred when it reveals God.

A. Take me, exclude the rest.
B. Exclude all.
C. Include all.

NOTHING SUPERNATURAL.

WE wholly discard supernaturalism, even to the extent of denying its very possiblity. Nothing of

a supernatural character can ever find a place in our theology. The New Dispensation is throughout natural. If there is anything unnatural in doctrine or practice, rest assured it is at variance with our creed. Our God is the God of nature. Our inspiration is natural inspiration. Our book is the volume of nature. Our guide is the voice of nature. Our language is the poetry of nature. Our salvation is natural growth. Our eclecticism is the harmony of nature. Our Christ is the Christ of nature. Our Baptism is natural baptism. Whatever really transgresses or transcends nature, and is an acknowledged departure from its established economy must necessarily contradict our faith. We shall have no miracles, no visions, no saintly visitation, no God's writing, no voice in heaven,—nothing, in short, that means either a violation of natural law or keeping nature in abeyance. We believe in ordinary nature and extraordinary nature; we believe in things that usually happen and things that are of unusual occurrence; we believe in common people and in uncommon greatness; we believe in wonders and miracles in the sense of extraordinary and remarkable phenomena. That is to us a miracle which astonishes us by its unusual character, which is wholly unlike the ordinary course of things, and which the known laws of nature often fail to account for, but which can never be regarded as invloving the least violation of nature's economy. A transgression of nature is a physical and moral impossibility. Even God cannot subvert nature. To overturn nature is to overturn God, for God is Nature. He is included in nature: He cannot contradict it; He cannot be above it. If nature means the uniform working of God, the constitution established by Him, there can be no hostility betweeu the two. Nature and God may almost be

regarded as convertible terms. There can be no such thing then as a miracle in its popular acceptation. For God never does, nor can He ever contradict Himself. If it be argued that with God nothing is impossible, we reply that to act against nature, that is, against His own fixed economy *is* possible. What is anti-natural is anti-divine, and surely God cannot be anti-God. The craving for signs and wonders, which Jesus so sharply rebuked, argues weakness and want of faith. The greatest miracle is God Himself, and on earth what more miraculous than the Son of God?

THE VEDA-PURAN TEACHER.

WHOSO unites, blends and commingles different creeds and churches, is an ally and helper to the New Dispensation. Blessed are the peace-makers, for they are the pioneers of the Kingdom of Heaven. We welcome them; we honor them, whatever their creed, color or nationality. A youthful scholar, deeply versed in the Vedas, is quietly raising his head in that town of historic fame, Naddia, where Chaitannya flourished, and is doing a work, quietly and unostentatiously, which to us is one of vast importance. That man, though unknown to fame, is not a stranger to erudition and scholarship. He began to study the Vedas at Benares, while he was seven, and pushed on till he was twenty-five. Other Sanscrit works too he has studied. But we are not now concerned with his learning, but with his work. To a great work, has he been called by the Lord. Only the small beginning of that enterprize do we see at present. Its great future lies hid from our view.

Perhaps he himself does not yet know his future movements. To us his mission seems to be to reconcile and harmonize the Vedas and the Bhagavat, the scripture of wisdom and the scripture of love. His chief work is to expound the Bhagavat and magnify the scriptures of Hari. He goes about as a reader and interpreter of the Bhakti Shastra. This seems curious. How a profound Vedic scholar can be at the same time a staunch advocate of *bhakti* and a devout votary of the Loving Hari of the Srimath Bhagavat, is more than any Hindu can tell. Yet so it is. The abstrusest principles and tenets of the Vedas he blends in harmony with the sweet doctrine of *bhakti* in the Puranas. He is a "gnani" and a "bhakta" both. We had thought from his antecedents that his knowledge was confined to the Vedas, and that he never cared for any other book. But we heard him on Tuesday last, (23rd August 1881,) and what astonished us most was not his profound Vedic lore but his joyful devotion and his loving *bhakti*, which he exalted far above knowledge and everything else. His exposition of the passage in Bhagavat, X. 4, 1—3 relating to the birth of Krishna greatly struck us by its originality, and breadth of view. He spoke of that birth as a spiritual phenomenon, tho soul's new birth, the origin of divine life in man, and he treated of the clear heaven, the flowing streams, the singing birds in a metaphorical and spiritual sense. The sermon was charming and edifying, and made us realize in it the spirit of the New Dispensation. It is a joy to find how the Great Dispenser is raising up men in the midst of the Hindu Church to pave the way of the New Dispensation.

PRAYER FOR THE QUEEN.

SOVEREIGN of the universe, bless our earthly sovereign, our Queen-Mother Victoria, and bless her rule unto our temporal and eternal welfare. Her throne in India no earthly hand has set up; nor is her sovereignty an accident. Thou, O God, hast planted her throne in this land, and Thou hast placed the imperial diadem over her head and the sceptre in her hand. Thou hast invested her with authority and power over millions of people, and the warrant of her high office bears Thy seal and signature. Our mother, Thy daughter, Victoria, hast Thou exalted over the nations. Who can deny her authority? Who can resist her power? Who is her equal in this land? There is none greater throughout the length and breadth of India. And her administration hast Thou made useful unto those whom Thou hast brought under her sway. The history of British rule and enterprize in India is the history of her deliverance from misrule and oppression, ignorance and superstition and her growth in all that is true and good and beautiful, in wisdom, liberty, happiness and righteousness. Such history is the living gospel of a nation's exodus from darkness, and its march to the promised land under the benignant rule of the sovereign appointed by Thee. We see in this scripture Thy direct dealings with our nation and Thy manifold gifts to us through the British Government. As we read this holy writ, this sacred gospel, we are drawn towards Thee, O God of Providence, in gratitude and towards Thy daughter in loyalty. We will not say that the British Government has done us immense good, for it is but an earthly instrument in Thy hands. We will render unto Thee our thanks, for Thou hast done all this

marvellous work in our country for our redemption. Therefore our politics is our religion, and our allegiance to Thee and to Thy daughter and servant Victoria is one thing. We humbly beseech Thee to shower Thy choicest blessings upon our mother and benefactress. Grant that she may prosper in Thy wisdom and love and strength, and be more and more fitted to rule her subjects with justice and mercy according to Thy holy statutes. Enable her, O Lord, to be in every way worthy of that exalted position to which Thou hast raised her. Vanquish, Mighty God, all the formidable allies of darkness that may conspire to endanger her rule, and the peace and progress of her subjects. Bless the Royal Family, and vouchsafe unto them Thy safe-keeping and counsel. Bless and guide also all the advisers and counsellors of the Queen-Empress and enlighten with the light of true wisdom both Houses of Parliament, and all civil and military officers serving under the Crown, that they may all abjure evil and follow truth. Bless also the Governor-General and all the Governors and Lieutenant-governors and all subordinate officers in India, and help them, Merciful Father, to redress our grievances, to prevent oppression, to recognise our rights and give us moral and material happiness. Bless Victoria, bless her, O God, and grant that we may all love and serve her truly as our Queen-Mother. Grant that her reign in India may be the reign of truth, purity and peace.

UNABLE TO APPRECIATE.

THERE are certain classes of men who seem unfit to accept the light of the New Dispensation by

reason of peculiar prejudices and narrowness of sentiments. They are not necessarily devoid of intelligence or purity. They may be the best of men and the wisest, and yet fail to appreciate or sympathize with our Church. They stand at an unfavourable distance from us, they look at us through a deceptive lens, they judge of us from a wrong standpoint. Hence is it that inspite of brains they cannot comprehend our aims and principles, and though they have hearts that are otherwise warm and true, they must hate us and abuse us. In order to understand us aright men need not possess a high order of intelligence or character, but they certainly lack some of those essential qualities without which they must be seriously incapacitated and disqualified from judging a thing entirely beyond their reach. Let them only acquire and possess these essential attributes, and their judgment will be sound. Who are the men whose capacity to appreciate and judge the present Dispensation we question, and what are those weaknesses which disqualify them?

First, those who believe that truth has color and smell, which change in different localities. When in their own hands truth is bright and fragrant, but in the hands of other sects it is back and stinking. The doctrine of forgiveness, as stated in the Bible, is, they hold, perfectly pure; but the same truth in the Hindu scriptures, how offensive? They ought to remember that truth is truth wheresoever it may be found, and that the enemy's gold cannot be less golden because of his being an enemy.

Secondly, those who judge without having inquired, and summarily decide there can be nothing good in other sects. Let them study the scriptures and saints of other creeds before pronouncing them to be worthless.

Thirdly, those who hold that if there be a single error in a book the whole book is erroneous, and that he who is weak or unworthy in one thing is absolutely corrupt. Nothing is perfect under the sun; so that if the theory be fully carried out that a part being wrong, the whole is to be rejected, then no man can have any dealings with himself, or with any man, any nation, any book or any saint. Do not condemn others wholly because of a single fault. Let us abjure the errors and sins of other sects, but let us gratefully recognise all that is true and good in them.

Fourthly, those who are proud and conceited. Such men cannot possibly persuade themselves to learn of their enemies. It would be worse than humiliation. They regard it as an act of intolerable meanness to sit as learners at the feet of other sects. Will the Hindu learn of a Mahomedan? Men should forego their pride and vanity, and believe that there is a great deal they have yet to learn of those whom they proudly despise as 'heathen' or *mlecha*.

Lastly, those who cannot forgive. He who cannot forgive an opponent must always continue to indulge the worst feelings of anger and enmity against hostile sects. His feeling is always one of bitterness and vindictiveness. He has not the heart to be charitable, and is determined to persecute every body opposed to his faith. And his bitterness affects and warps his judgment. Whatsoever belongs to another sect he assails with the hatred and fanaticism of a sworn enemy. We should fight with hostile sects, but in dealing with their virtues, we must overlook their differences.

Those who recognise catholic truth, those who inquire before they decide, those who can distinguish

truth from error in others, those who are humble, and lastly those who are forgiving are fit to enter the Kingdom of the New Dispensation.

OUR DANGERS.

NO doubt our creed is a dangerous creed. The New Dispensation is a perilous undertaking. We of the New Church are every moment exposed to a hundred dangers. Apparently we stand on a precipice, from which at any moment we may be hurled into the whirling eddies below. Our 'situation' is critical, for there is only hair-breadth distance between us and all the great superstitions and errors of the world. It is therefore no wonder that our friends should feel nervous about our position and prospects, and constantly warn us. Our friend, the *Statesman*, with the moderation and sympathetic regard so characteristic of him, seriously discusses the dangers of our situation, and apprehends that certain practices recently introduced into our Church are "almost certain to degenerate into idolatry pure and simple." The recent invocation of the God of Providence in a family store-room, under the name of *Annada* or *Lakshmi*, is characterized by our contemporary as the "worship of a heathen goddess." We do not wonder at the imputation, and we had in fact anticipated it. The name *Lakshmi* is a bugbear. It suggests idolatry. In the ceremony in question there was no worship of a heathen goddess, but only the use of the name of a heathen goddess. Similarly we use such names as *Hari*, *Mahes*, *Jagadhâtri*, *Bidhata*, &c. All these are names of heathen deities, and may seem equally

open to objection. We do not become idolaters by using these names with reference to the Supreme God any more than we become Jews by calling Him Jehovah as we often do. Nor do we become Christians by worshipping the Father of Christ. There is nothing in a name so long as we are what we are—thorough-going iconoclasts and sworn foes of idolatry. 'Divine Mother' means the tender side of God. *Lakshmi* represents the tender side of Providence, the Providing Deity. It means simply the Great God mercifully dispensing daily food to the householder. Surely there is no idolatry in this. For using such words we have good reasons. We help our Hindu countrymen to to bring to the one Spirit-God all their ideas, sentiments and associations. We present to them *Lakshmi* minus the body. We simply transfer their homage from visible idols to the ideas they represent, thus spiritualizing the whole of their pantheon. The names are helpful as they awaken sweet personal sentiments and avoid abstraction. Should it be said we are quite safe and intelligible now, but there is danger before us. We are assured by God that there is no such danger. And we shall explain why. There is equal danger in every direction, in the direction of polytheism, pantheism, tritheism, of Buddhism, and Mahomedanism, of Shaktaism and Vaishnavism, of rationalism, and mysticism. All these forces are pulling us in contrary directions, and so they are in counterpoise. This is the beauty of eclecticism, and herein lies its security. No other system is free from the danger of being one-sided in time and falling from one extreme into another. The Church of Harmony, the Philosophy of eclecticism is so well balanced by contrary forces and by dangers that neutralise each other that we have no fear, humanly speaking, of sinking into

any school or sect. And it is our conscious security that makes us boldly and confidently use names, words and sacraments which in any other Church would be dangerous, but which cannot but be helpful to us. The centre has no fear of reaching the circumference.

THE annual examination of the Divinity Students of the New Dispensation will commence on Saturday the 8th of April 1882. Candidates must send in their names to the Upadhaya on or before the 1st proximo (*ie* April). The examination will embrace the following subjects :—

1. Existence and attributes of God.
2. Conscience.
3. Free-will and necessity.
4. Prayer.
5. Inspiration.
6. Sin and sanctification.
7. Duties.
8. Life and Teachings of Christ.

Dates and subjects of subsequent examinations will be announced hereafter.

IS the faith of the New Dispensation superstitious? No. Because superstition always overrides the laws of nature, and sanctions practices that are either against reason or against conscience. Faith brings us in contact with the higher laws and higher realities of the spirit, but never violates reason or conscience. What does faith contain that is not contained in reason or conscience?

Where reason ends faith begins, and faith decides where conscience falters and cannot decide. How is this faith to be defined?

Faith is a holy impulse to which the whole moral and religious nature assents. It is a sudden insight which throws a flood of light upon the labyrinth of circumstances and difficulties. It is a holy strength infused into purposes, and in the pursuit of the service of God carrying the prophecy of its own fulfilment. It is the undoubted realization of things unseen before. It is the grasp of the Divine Spirit upon the waiting and prayerful soul.

PRAYERS for enemies are fast becoming an institution in our Church. During the anniversary a special day was reseved for remembering our antagonists in prayer and for the cultivation of forgiveness and forbearance. These virtues require regular exercise, more so perhaps than other virtues, for in our dealings with the world our temper is most sorely tried and severely tested. Sectarian orthodoxy too, the inseparable companion of faith, makes the mind extremely sensitive in regard to differences of opinion and is apt to betray us into quarrels and enmities, jealousy and anger. Religious men especially should therefore be always on their guard against every form of unbrotherliness and rancour. The most effective way is no doubt systematic discipline and culture, and above all, prayer. Special vices require special supplication before the Lord to remove and exterminate them. Why then should we not have special days and occasions for cultivating meekness, charity and forgiveness? The New Dispensation is of no use if it cannot teach men to love their enemies. Faith

is but tinkling cymbal if it has no charity. The best devotee is but a baby in religion if he hates his foes. Surely in the dust of our enemies' feet is our salvation.

AT Simla prayers were offered on Her Majesty's Birth-day, in the course of morning service, conducted by the Minister.

LAY devotees belonging to the order of Sadhaks were lately admitted into the ministry, and allowed to conduct service in the Tabernacle.

WILL not the women of India harken to the voice of the Lord in these days of a glorious revival? Why are they careless in the jaws of death? "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech."

THE New Samhita is not meant to remain a "dead letter" statute. It is not merely for perusal or the gratification of intellectual curiosity. The law is for observance and practical obedience. It is to be hoped that all believers in the New Dispensation will endeavour to carry out these rules in their respective houses, and show by their daily conduct and behaviour that their homes and families are worthy of the New Church.

SUNDAY morning services are regularly held at Tara View, Simla, Bengali and Punjabi brothers and sisters meeting in solemn devotion. Some very interesting hymns have been composed by the lady members of the congregation, which we hope to see published. They are effusions of devotion on Himalayan heights.

A NEW religious ordinance has been established by the Minister from the commencement of the New Year (1882). Prayers shall be offered in the Tabernacle for the benefit of individuals who may desire to have that advantage. Persons so desiring will have to communicate their requests through the Upadhya. It has not been decided yet in what form these prayers for individuals shall be offered.

THAT the Holy, Infinite One has a will independent of and separate from our own is an awful reality. His love is not like our love, nor are His decisions like our decisions. To submit to His guidance often means the most fearful risks and humiliations. He who has sacrificed, or is ready to sacrifice all flesh is only fit to obey Him. Great patience and watchings, are necessary to know His Mind. His light burns like fire, cuts like sword, and crushes like thunder. Let us humble ourselves to the dust to know the will of the All-holy Spirit.

A THEIST in youth is a Deist in old age. A Theistic family sinks into a Deistic household in

the second generation. If the grand-father is a Theist, the father is a Deist, and the grandson an Agnostic. Why is this the case? It is evidently not the fault of the man, but the fault of the so-called Theism which is believed in. A corrupt system of man-made rationalism called Theism must degenerate in time, and expose its true colours and its inherent rottenness. But real faith in God and His Dispensation perishes not, but always prospers.

THERE are so few testimonies in these days to the working of the Holy Spirit that it is refreshing to find the following emphatic statement in an American paper, in confirmation of what we have always held concerning God's daily messages to man:—"Questions of duty, when Omniscience alone can decide with certainty, spring up, sooner or later, in every Christian's path. And prayer is such a wonderful, blessed ordinance, because it helps us to decide these questions by putting us in actual communication with Omniscience, But God's help in deciding them is not a miracle. It does not dispense with the use of the appropriate means on our part."

THE Minister says we are united in *words* and divided in *sense*. So far as the words inspiration, revelation, beholding God, and hearing God go, we are all united, and we quarrel with those who quarrel with these words. But as soon as we come to the sense of these words; as soon as we come to examine the practical instances of inspiration, beholding God &c., we feel that we are disunited,

and our minds run in different directions with the different interpretations we put upon these words. When theistic devotees feel united in *words* as well as in *sense*, then they will be of one *mind also*, they will cease to quarrel, and will try to establish the true Kingdom of God.

GIVE not *Tulsi* leaves to Kali, nor the *Jaba* flower to Vishnu. As the Hindu devotee strictly follows this cardinal principle of his religion, so must the devotee of the New Dispensation determine not to give his God the offering of a sectarian's faith or life, for his Lord abominates such offering. If we are pious and devout, truthful and philanthropic, and yet have not the catholic and unifying spirit of the New Dispensation, our lives are not acceptable to our God. A loving heart, a forgiving disposition, a reconciling intellect, a synthetic and scientific spirit, a communion-loving soul, a life of complete atonement, these are the things that please our God, and these He demands of us.

RELIGION is education. What else can it be? The Sanctuary is our school room, saints, martyrs and devotees, living and dead, our comrades, the works of God our study during the day and our meditation at night. In all our daily devotions and duties we are only gathering wisdom and discipline and learning truth, love and purity. We must surrender ourselves thoroughly to the Great Teacher, so that all our faculties, sentiments and energies may be educated and perfected by Him. Blessed are they who thus complete their education in this

earthly college! Let us take care that we do not send, as the Minister said the other day, a lot of uneducated people into the next world.

IT is a pleasure to the husband to see his wife prosper in faith and devotion. What greater joy can there be on earth than for the husband and wife to sit to meal together at the feet of the Lord, and with one heart to sing His sweet name? Such joy is ours, thanks to the New Dispensation. Our devotees for many long years have worshipped and served their Master alone in their respective homes, now toiling and suffering, now resting and rejoicing as solitary devotees. But the golden age seems to have just dawned when man and woman shall work and worship together in God's vineyard. Heaven's injunction has lately been proclaimed in the Sanctuary that in family devotion man shall occasionally sit with his wife by his side and offer joint adoration.

WE give below the second-day questions of the Divinity School. The subject of examination was Christ's Life and Teachings.

1. In what relation does Christ stand (1) to Moses; (2) to John the Baptist; (3) to St. Paul. 2. Explain the passage:—"In the beginning was the Word, and the Word was with God, and the Word was God." 3. What was the leading idea of Christ's Life and Ministry? 4 Briefly describe Christ's ideal of the Kingdom of Heaven. 5. Why did the Jews crucify Christ? 6. How does the parable of the Prodigal Son reconcile Divine mercy

and justice? 7. Mention the chief incidents in the life of Christ from the "Flight into Egypt" to the "Agony in Gethsemane." 8. Explain as briefly as you can the philosophy of the Trinity.

THE New Dispensation goes in for discipline of every kind. For religious life is impossible without true and systematic discipline. We submit to the discipline of protracted daily devotions. We go in for the discipline of heavy responsible work. We prize the discipline of voluntary life-long poverty. The discipline of submission to the Apostolic Conference we accept. The discipline of secret asceticism we consider indispensable. We consider very sacred the discipline of taking upon our heads domestic duties and responsibilities. In our meals and in our clothes we subject ourselves to some discipline. In our dealings with the other sex we subject ourselves to discipline. Our expenses must go by a discipline. In short there can be no religious life without religious law.

THE East is synthetic, the West is analytic. Asia is deductive, Europe is inductive The Oriental views the universe as a whole, and from the impression of the whole proceeds the conceptions of the parts, their arrangements, and laws. The Occidental first gathers the parts, watches their arrangements, orders, and laws, and proceeds carefully to form the generalization, and the conception of the whole. Each of these processess has its advantages and disadvantages. The advantages of the synthetic temperament are faith, devoutness,

noble impulses, true inspiration, and godly philosophy. Its disadvantages are careless analysis, impatience in method, and contempt for physical investigations. The advantages of the analytic method are clear and logical thought, soundness and shrewdness of observation, a natural theology, and theistic analogies. Its disadvantages are hardness of heart, absence of impulsiveness, self-sufficiency, and a contempt for everything that does not satisfy the understanding. The combination of the two temperaments forms the character of the Apostle of the New Dispensation.

THE more we study Providence the more wonder-struck we are. We have watched and read God's dealings with us these twenty years, and we are daily more and more impressed with the deep method of His arrangements and the unspeakable beauty and regularity of His plans. Truly there is science in Providence, and all His dealings with His children are ordered for the best and established upon lines of the deepest wisdom and the profoundest loving kindness. How the Lord of mercy tries His servants! How dark clouds and frowning storms gather, and having done their work disappear! The greatest dangers shake but do not destroy. They try us with the utmost severity, and excites the worst fears by opening up before us gloomy prospects of immediate disaster and death. But anon the threatened disaster slips away, and the grim form of death disappears. All possible dangers beset the believer, but they never crush him. Why then these seeming dangers? Why these storms that violently shake the vessel, but do not drown it? They are meant for the soul's education, says

Heaven, and for the perfecting of the believer's faith. So they are, and let us trust the Hand that thus applies the rod only to chasten and instruct us. Our chequered lives, made up of lights and shades, are, after all, exquisitely beautiful pictures of the Providence that feeds us, educates us, comforts us and saves us.

THE doctrine of faith in an answering Providence is so contrary to every existing creed of the world that when it is formally stated it calls forth the most powerful hostility from every one. Men think it to be the height of presumption to ask for the immediate guidance of God, and they think it to be the height of absurdity in God to give the guidance when sought for. Every problem of time and eternity of faith and spirituality is to be solved by the intellect. This is the religion of the nineteenth century. Yet the early history of every religion is full of testimonies to the immediate effects of prayer, and the grandest achievements in the spiritual world, like the inspiration of Sakya Muni, and the crucifixion of Christ, have been wrought through the spirit of faith alone. Did they not seem most unreasonable when they were being gone through, and now having been accomplished do they not constitute the glory of human nature? It is true that prayer and faith illuminate every faculty of reason and conscience thus making the servant of God more manly than other men, but it is also true that he perceives by spiritual insight the secrets of the mind of God, and becomes in this sense *divine*. The world will allow him to avow the humanity, but will *not* allow him to declare the divinity. It is no wonder that ration-

alists will do this. But how can Christians be guilty of such a fault who believe that the Holy Spirit dwells in every believer, and guides man to all truth and righteousness?

THE Voice of the Lord came unto the Church of the New Dispensation, saying—Clothe the science of the age in the language of ancient scriptures.

THIS is the season for our devotees to learn contemplation, and solitary communion. Let every one who hath a wife, establish the spirit of his wife in the Lord, so that in life, death, or separation, the relation may gain in tenderness, sanctity and truth.

THE bottom of the Red Sea is to be dragged with a view to find the chariots and treasures of Pharoah. The credit of the adventure belongs to an association organized in Paris. Why not drag the bottom of the heart for the treasures concealed there? It would certainly be a paying concern if a number of devotees were engaged in the enterprize.

IT is proposed to organize a Bazar on the occasion of the next Anniversary festival in January, where suitable mottoes in Sanscrit, Bengali and English, prescribed in the New Samhita, and also various articles therein recommended for use in

the household, bearing the inscription of the New Dispensation, will be sold chiefly by ladies and children. Carpets, *ektaras*, *granths*, flags, plates, jugs, glasses, metallic vessels, boxes, letter headings &c. will be offered for sale. It is hoped that the Bazar will form a centre of attraction and a striking feature of the next festival.

IF the Name of God does not remove your impurity rest assured it is not the Divine Name you are uttering. It is some-one-else's name or some other word altogether which you have taken upon your lips. The Name is a Word of Power and is sure to prevail against sin and temptation. Be not deceived by seeming analogy. The verbal utterance, the combination of letters, the sound, the tone may be perfectly accurate, and yet it may not be the real Name you are chanting. Take the Holy Name but once and you relize its power instantly: it chases away evil with a peremptory 'Get-thee-behind-me-Satan.'

THE Apostles and the devotees of our Church have been called upon by the Minister to write to him about their experiences and the deeper spiritual wants of their souls. They are to write by turns, one every day. The brethren are strictly warned not to write on matters temporal. Such epistolary correspondence cannot fail to prove benefical. It is indeed highly desirable that the highest spiritual relations should be established between the Minister and the congregation, and that they should be united in the deeper fellowship of the

spirit. From the epistles already received it appears that more attention ought to be paid to holiness, and specially the culture of forgiveness, unselfish love, humility and self-surrender.

Is it not a striking fact that our missionaries and workers should be sheltered and helped by those who profess and feel the widest divergence from their declared faith? The life and character of our apostolical brethren ought to be such as to command the respect and affection even of strong opponents. May they leave the silent influence of their character and devotions wherever they go. And the holy and mighty blessings of God rest upon those hospitable men who feed and shelter our workers and apostles, who are utterly unprovided for, and make them prosper and accomplish their good work.

FAITH in God is surely followed by faith in man. But let it be borne in mind that faith in God means submission to arrangements in your life against which your whole nature rebels. It is only the utmost discipline of the passions that can make such submission possible. The uncomfortable arrangements made by Providence are ascribed by men to each other, and hence though they escape atheism, they do not escape multual hatred. The greatest difficulty in life is to submit to plans which every faculty in us contradicts. And he who can do this in regard to God, can also do it in regard to man. There are human beings in whom we must trust. The wife must trust the husband, the child the parent, the servant the master. The larger

the sphere of trust the larger the sphere of happiness. The larger the sphere of distrust, the greater the pain and the dread. It has become utterly needful that the devotees of the New Dispensation should have strong faith in each other.

THE New Samhita is thus noticed in the columns of the *Indian Churchman* :—"It is with all sympathy that we recognise the fitness and beauty, within Indian forms of thought, of the moral teachings of the New Samhita of the New Dispensation, which Keshub Chunder Sen is now publishing from week to week, and the true inspiration of the *ektara*, or sacred wire of the poet of the New Dispensation, truer perhaps than the singer dreams, when he sings, 'I shut my door against my Saviour, but lo! he stands before me day and night as a prisoner, whom His own mighty love hath enchained in the house of His beloved child.'"

THE New Dispensation is very different from what is known as Deism, which is a monotheistic protest against popular idolatries and theological errors. It is also very different from that order of theism which is only another name for Natural Religion, that is to say the philosophical views of the nature of God, and man, and creation in general. This may be called Rationalistic theism, and is legitimately assailable by philosophy. Because men's views on the relations and laws of the universe are liable to change, in accordance to the spirit and thoughts of the times. The religion of the New Dispensation is Revealed Theism, the deep spiri-

tual religion produced in the soul by the direct contact and manifestations of the Divine Spirit in the history of man's soul, and the life of the community called together by Him. This religion is unchangeable and unassailable. It is beyond the reach of the mere intellect; material and metaphysical science can not grasp its truths, it has a science, and a philosophy of its own. It has a creed, a cult, a Church. It has scriptures, prophets, laws and disciplines, all given by the Divine Spirit.

Do men who have accepted Theism as the New Dispensation realize in every department of their faith and spiritual excercise the new spirit of their religion? Devotions are no new thing in the world. Every great religion is full of deep and excellent devotions. To realize the invisible formless spirit God so intensely as to be able to pour forth sweet, pure intense devotions, that is new. To honor prophets and saints is nothing new. Every religion idolizes its saints and prophets. To spiritualize them thoroughly, and assimilate them in character, in faith, in love, in humanity, that is new. Again it is nothing new either to renounce the world entirely, or to be involvod in the world entirely. Has not every religion its ascetics and its lay men? To combine absolute renunciation of the world, and its temptations and at the same time to labour night and day to fulfil every duty and every obligation which domestic and social life entails upon a man, that is new. We should deeply ponder and pray over this new spirit, which gives every believer a new life. The tendency among theists is to be absorbed into Hinduism when contemplating the Hindu aspects of piety, and to turn to something

very like Christians when confronted with the beauties of the Christian aspect of piety. The New Dispensation furnishes an everlasting rock, an eternal vantage ground standing upon which the believer may behold and enjoy the glory of every hemisphere of the spirit world, while he does not swerve an inch from the simplicity and naturalness of his primitive Theism.

IT is not true that the ceremony of baptism is confined to the Christian community or that it was originated by John the Baptist. History proves that it prevailed almost universally among all the principle nations of antiquity, the Hindus, the Egyptains, the Romans, the Persians and the Jews. According to Tertullian the Egyptians were accustomed to wash away sin by means of immersions, and the man who resolved upon leading a better life was baptised; so also were they who were admitted into the religious body that worshipped Isis. The Romans were particularly given to this form of purification, and carried it so far that they sprinkled flocks and herds, fields and houses, and when naming their children on the eighth day, they commenced with a *lustratio* of the child. The Persians when initiating a new member into the mysteries of Mitra, made him submit to numerous immersions. And the Hebrews, when admitting a proselyte, immersed him in presence of three Hebrews of distinction. When this was done, the proselyte protested his abhorrence of his past life, and that no worldly motive, but only a sincere love for the law of Moses, induced him to be baptised. At the same time he promised to lead a holy life, to worship Jehovah the True God and to

keep His cnmmandments. This done, he was admitted to share all the rights and privileges belonging to the chosen people. But the Essenes had more distinctly marked the use of water as a symbol that the old life was cast off and a new one adopted, by their system of baptism on the initiation of any new member. They also clothed the newly baptised in white garments, which we find was the custom of the Church for several ages. The name Whit-Sunday is supposed to be derived from the fact that the newly baptised Christians appeared in their white garments. This was also a symbol of their purification. The Samhita of the New Dispensation has at last incorporated this universal rite into daily bath.

THE ladies of the New Dispensation celebrated amongst themselves the ceremony of *Varan* on Monday last, (23rd January 1882). A large number of them arrayed in handsome apparel with various articles of domestic use in their hands, and holding lighted candles, assembled in the inner compound of the Minister's house. They went round in a circle singing together to the Supreme Mother, and carrying with them the different articles alluded to. The hymn which they sang was as follows :—

Come, O sisters, come, let us receive with rejoicing the Mother.

Giving unto Her beautiful feet the offerings of love and faith.

Wealth and corn, gold and sliver, vermilion and *alta*, sari and ornaments.

Household vessels and cooking utensils let us arrange on a tray and place them before the Mother.

Let us take our boys and girls on our lap.
And sing unto the goodness of the Mother.
Let us offer our lives and all that we possess and bow at the feet of the Mother.

The other hymn that was sung was composed by a lady. It can be rendered thus :—

Come, O come, all women of India, let us join.
In receiving that great hero, the New Dispensation.
Let us take the tray of household articles in our hands.
Let us sound the conchsell, and be happy together as sisters.
Come ye, all women of many households together.
Let us give place in our minds to the Mother,
By whose power heaven has descended to earth.
Long live thou, O New Dispensation, keep us under thy refuge.
May thou live long on this earth.

The object of this ceremony is to consecrate to God, the Mother of the household, all objects of domestic use such as gold and corn, articles of apparel and ornament, and the vessels in which food is cooked and eaten. Such a ceremony in the peculiar formation of the female mind is calculated to make the whole household the abode of God and satisfy the feelings in the heart of the other sex.

TO silence maligners and encourage believers it is no doubt desirable to record events indicative of the progress of our holy Church. How many Churches in India offer unqualified homage to the New Dispensation? How may Apostles go about preaching the truth? What progress are our brethren in the provinces making in faith and

devotion? What measures are being adopted to organize and extend our movement? All this information requires to be collected and recorded week after week. We hope our provincial brethren will help us and co-operate with us in publishing an accurate and full weekly epitome of Church news.

THE Minister complains that sins and transgressions abound in our community, such as pride, selfishness, jealousy, uncharitableness, dryness of heart, worldliness, indolence, waywardness, &c. And he therefore suggests that a day of humiliation, mourning and confession should be observed by the leaders and the elders of the Church. After this is done certain rules of discipline should be imposed and strictly enforced. The apostolic brethren will be asked to set examples of the highest order of asceticism, humility, resignation and piety, and the entire body of devotees who form the congregation of the Sanctuary will be called upon to follow. The Upadhaya will be ex-officio discipline-master. Each of our missionary brethren will have to submit to him a daily memorandum of mission work done by him. He will also have to declare that the food and raiment and house and bed he uses are given and sanctified by the God of Providence, and that he has not in his possession aught that the Lord has not blessed by His touch. He will also furnish an account of every pice which he may receive, over and above the contribution from the Mission Fund, from friends or relatives for his own benefit or that of his family and children. That alone which God gives to our missionaries through the Mission Office shall be

considered His sacred gift, all else being unclean. It is also proposed to regulate mutual dealings and enjoin mutual servitude with a view to promote humility and lowliness of spirit.

WE are extremely glad to find the New York *Independent*, always appreciative and even sympathetic in regard to the spiritual aspects of our faith, is reproducing for the perusal of American readers, copious extracts from the New Samhita. Conservative England seems slow to appreciate the New Law.

RULES of conduct are excceedingly hard if viewed and practised without love in the object for which they are laid down. They are most easy if taken and practised in the spirit of love and confidence. Love makes slavery itself an agreeable occupation, while hatred wrecks itself on every straw which opposes its course.

ON Tuesday last, (August 8th 1882,) at Lily Cottage, the Minister founded the institution of the New Dance. Boys, youngmen, and men successively formed three concentric circles, each performing a rotation in a separate direction within its own ring. The singing and the enthusiasm were intense. The Minister concluded the dance with a short prayer and *pronam*. He contemplates to make this New Dance as accurate, natural, and picturesque as possible. The first experiment was successful.

TO the end of the chapter, character, when it is genuine, will continue to be misunderstood. And then in the end nothing will establish itself more satisfactorily than character. Calumny is weak because it is false, it must die and disappear. Character must win and live because it has all the force of truth in it.

THE darker the chambers of the heart the brighter is the countenance of the Indwelling Friend. Shut then all the windows of the heart, close the senses, through which the light of the world enters the inner sanctuary, and in the midst of darkness and solitude commune with the Eternal Spirit, effulgent in heavenly glory and brightness.

REMEMBER the great prophets at this time of festival:—Socrates was calm delighted self-knowledge, true to itself even unto death. Moses was a faithful obedience to divine commandment and law. Sakya Muni was absorption in the infinite tranquility of the conquest of the passions. Jesus was everlasting sonship and purity. Chaitanya was the intoxication of love and joy. Mahomed was fiery enthusiasm in the service of God. The men of science carry with them the light of eternal wisdom and law in nature. Cultivate the practice of living in each and all at this holy season.

WITH reference to the proposed Bazar it seems desirable that the Provincial Somajes should interest

themselves in it. Each of the New Dispensation churches should secure a special stall if possible and undertake to supply one out of the many varieties of articles to be exhibited and sold on the occasion. Dacca and Balasore might divide all the silver work between themselves, and send us a good number of medals of various sizes. One of our churches might supply *garua chudder*, another carpet, another *ektara*, and so on. The ladies ought not to remain idle. They have a great deal of work to do suited to artistic female hands.

THE disciples asked their teacher;—Art thou so weak as to be wholly unfit to govern us? Is it not thy incompetence that causes all this discord lawlessness, degradation and moral laxity among the handful of thy followers? How canst thou have our confidence when thou art so weak a ruler? The teacher replied,—I hate and disdain the vulgar expedient of governing you with brute force or coercive despotism. Never will I treat you as cattle. By love and leniency ye shall be ruled. Ye can expect nothing but love from me. Ye are not slaves, but freemen. Ye live under the reign of love.

THE lamb and the lion never dwelt together in the world, nor will they ever do so. The serpent and the dove will never be friends. But they *do* dwell together. Where? In the heart of God's apostle. There you see innocence, gentleness, humility and love as the lamb and the dove. There side by side you see strength, fearlessness, sagacity,

energy, and indignation as the lion and the serpent. Approach him with tenderness and gentle confidence, the lamb and the dove come out to play with you. Approach him with falsehood, unrighteousness, vain or hypocritical boastfulness, and you will hear the roar of the lion. Verily the *satya yug* or the Kingdom of Heaven is in the heart.

THE Vow of Spiritual Partnership, mentioned in our last issue, comprises the following Injunctions for the wife, extending over a week, thus :—

	SUBJECT OF STUDY.	SERVICE.	GIFTS.
Monday	Christ.	Husband.	Gold.
Tuesday	Buddha.	Parents.	Silver.
Wednesday	Chaitanya.	Children.	Copper.
Thursday	Mahomet.	Brothers and Sisters.	Cloth.
Friday	Nanak.	Servants.	Rice.
Saturday	Hara Gouri.	Poor.	Medicine.
Sunday	Jagnabalka and Maitreyi.	Missionaries.	Wisdom.

Daily—Solitary meditation, Keeping the Sanctuary clean, Prayer and Communion,—Husband and wife together.

IT is ages only that can test the validity of the claims to inspiration. The present may be deluded to call that inspiration which is pure fancy, or deliberate falsehood. The present may be provoked to deny, and persecute and destroy its true prophet. But posterity is always wise, just, and generous. Time tries the true metal, and distinguishes it from the mere dross. God never suffers his children to lose the gold which enriches the world unto salvation. Have patience then with all

speakers and professors. Ponder well before you accept or reject. That may be unrefined ore which you trample upon as dirt and rubbish. That may be nothing more than gilded brass and tinsel which you wear in the heart of your heart.

HAVE you yet found out the work of your life, and discovered the means of carrying it out?

Have you found your place in the New Dispensation, the place every one is pleased to give you with blessings and good wishes?

What undoubted successes have you achieved in your religious career?

What passions have you completely conquered? How many souls have you been the means of saving?

What testimony can you give of having seen God, of having forgiven your enemy, of having abjured the love and care for worldly wealth, and turned your home into a sanctuary?

Do all those who know you best pass a favourable opinion of your character?

A BROTHERLY message comes from East Greenwich in England. It runs thus:—I have read and reread with intense interest your Manifesto of the 1st January last (1883), and congratulate you upon the bold challenge thus made to the godless Babel of creeddom, which from pulpit, platform, and in the open air before thousands I have denounced as curses to the world, creating the most deadly hatred between those whom a "Loving God" intended for the highest and the holiest purposes of "doing the greatest amount of good to one another and thus

glorify our common Heavenly Father." . . . In the meantime receive the assurance of my sincere wishes that the Most High and Holy Father may bless you and your brethren with the utmost success.

THE prayer of the New Dispensation Drama against which rationalistic scoffers have been scoffing so heartily of late is as follows:—"May our Mother, the Goddess of Wisdom, who gladdens the hearts of sages, descend on this stage of the Nava Brindavana. We are engaged in enacting the dispensation of Divine love, for the welfare of our motherland. May we by the grace of the Spirit Mother awaken pure thoughts in the hearts of those assembled! May the touch of Her holy feet convert this stage into a sacred place of pilgrimage!" There is nothing in this humble and earnest prayer to which the truly devout can take exception. Yet to the freethinker it is an abomination.

NEVER think you are safe. Let him that standeth take heed lest he fall. The stoutest heroes have fallen in the struggles of life. The meek have been betrayed into anger and vindictiveness. Persons well known for chastity have succumbed to lustful imagination. The most self-denying have in after-life sunk in worldliness. The most devout have after years of prayer become sceptical. And in many of these cases little accidents, which less fortified hearts could have resisted, brought about their ruin. Let us therefore take warning, and never boast of our purity or devotion. Struggle

hard and unceasingly. Be on your guard every hour of the day. You are never too old for sin or infidelity. Soldiers, fight incessantly, if you will win laurels.

BEWARE of being guided by the rule of majority in matters of prayer, faith, and doctrine. Beware of allowing an unspiritual majority to guide and control the house of the Lord. They will drive away spirituality and even morality from the sanctuary, and establish carnality, and their own conceits. In this country the principles of true religion and true character have yet to be established, and if a majority of men, who are as far as ever from those principles are to legislate and settle about them, we know very well where they would lead the movement. There will be an utter ship-wreck of everything good and holy. We are not much for majority we are for unanimity, and this is secured when men's adhesion and loyalty to fixed principles are unshakable. But when private views and reasoning constitute the all in all of a guiding body in a Church, the rule of majority is simply a fatal rule. It will invariably lead to the absolute downfall of the Church. Experience will teach the truth of our statement more fully than any words can.

WHY should our dance be fitful and unscientific? Is it not time to improve it and introduce into it method and order? Why shall we jump and shout and whirl about in wild excitement? We pray according to science; we sing scientifically; why

shall we not dance in scientific order? We have seen our boys dance most joyfully; and our young men and old men too are not less earnest in the matter of dance. Let them unite enthusiastically. Let them form three circles, one within another, the inmost circle being that of boys, then our youthful devotees, those of mature age forming the outermost circle. And let the three bands sing and dance, in a style suited to the temper and age of each band, keeping time and observing method; and the result will be a New Dance, at once natural and graceful, neither European nor Vaishnava, but a harmonious mixture of eastern and western elements. Enthusiastic dance has two advantages. It will make us extremely joyful and happy in our faith, and it will bring upon us ridicule and derision and hatred such as nothing else can. Religious dance is surely a royal road to unpopularity.

THE New Dance on the occasion of our late holyfestival (Bhadrotsab) was a success. If it failed at all it was because of too much success. The number of dancers doubled and trebled in no time, and exceeded all calculations, and the enthusiasm was so great that the limited space in front of the Vedi where the dance took place soon became hot as a furnace. Yet the shout and the gallop, and the joyous whirl round and round went on, and it was quite a blessed sight to see so many boys and youths and men of maturer years all dancing around their invisible Mother in the centre. The three "circles" wore *chudders* of different colors, yellow, white and brown, and as they moved, one within another, with hands upraised, keeping time

according to the deep, sweet sound of the sacred *Mridanga*, the sight was both cheering and inspiring. The limited accommodation proved a source of inconvenience, and every body felt that the New Dance required a much larger area where hundreds might join and dance merrily. There was the flag of the New Dispensation, and the usual accompaniment of native dance, the jingling *nepur*, was not wanting on the occasion. Bhai Kunja Bihari led the dance.

THE following interesting epistle, addressed to the Minister by the Rev. G. Onseley of Brighton, contains words of cheer and sympathy, which our brethren of the New Dispensation will be glad to read :—

Reverend Sir,—I have just seen in the Brahmo Year Book the account of your work. Thanks be unto God who hath raised up his servant in these days to restore His holy Temple and His beautiful worship. In truth and beauty it is being established. I read with regret the aspersions on your work, but to me it is high commendation. May the Eternal prosper you. To me in my quiet study the same thoughts have come. I send you copy of a hymn or *mantra* which for some time I have written, which will show you how the same spirit is guiding me. . . . . I am ignorant of much of your good work except what I hear through the Year Book, and therefore would be greatly obliged to you for a few lines to explain the constitution of your Church, which embraces all Gods and Goddesses of the nations as only different modes of expressing the One Truth. So it is, and the many fragments of the broken mirror you have gathered into one

whole.—I am dear Reverend Father, Yours most sincerely, G. P. ONSELEY.

THE drop scene of the new drama represents a landscape view of heaven, in which the lion and the lamb are playing together beside a charming water fall.

HE is not a yogi who sees his God only during contemplation, but whose spirit eye is fixed on Him and the realms above while he is plodding on the field or at the desk or in the merchant's office.

RELIGION, like every other kind of wealth, increases by currency and trade. He that gives much, also receives much. His outlay returns to him with fourfold interest. He that risks much makes very extensive profits. He that runs into the danger of ruin often comes back with heaven and immortality at his disposal. Export and import religion regardless of land and race, have no monopoly, encourage no protection; never keep your capital locked up.

THERE are five forms of adultery, said the Minister, in one of his recent prayers. The transfer of woman's affection from the husband to another person is what is universally recognised and condemned as adultery. But there are other forms of

it which are equally culpable. The believer who does not recognise God as the soul's husband and master, but sells his loyalty and devotion to the world is guilty of adultery. Another kind of adultery compromises Heaven's doctrine and dispensation with the low teachings of the earth. There is also prostitution and adultery in turning away from Heaven-appointed leaders and captains and secretly offering our allegiance to a hireling. The last form of adultery is to be found in that wide-spread unchastity which leads men to divide their attachment and love between the Church or the heavenly community to which they belong and the outside world. May the New Dispensation spread chastity and exterminate all manner of adultery.

MEN of rationalistic view are extremely sensitive in regard to prayer; anything like devotion or worship they abonimate. One prayer a day is to them repulsive enough; that men should pray again and again is to them an evil simply intolerable. If you say grace before dinner, if you pray before starting on a long journey, if you pray on the erection of a new house, if you pray at the commencement of a musical entertainment, these infuriated rationalists are sure to come down upon you. What! prayer during meals and in the midst of secular affairs?—They exclaim. They would overlook a hundred offences and would not mind if you stole or committed perjury, but these unseasonable prayers they would not tolerate. A number of earnest souls in India, actuated by a sincere desire to repress immorality and atheism, embody in a drama the character and career of a

converted sinner, and then enact the piece before their assembled countrymen. Naturally enough they invoke Divine blessings upon the holy enterprise. As was to be expected the intelligence exasperated the narrow minded rationalists in England, and one of them has the temerity and effrontery to laugh at this dramatic prayer. He gnashes his teeth because devout men can be so vile as to convert the stage into a temple. He is a saint and thinks himself to be above prayer. If these sinful Indians are so corrupt and depraved as to pray on every occasion, must he not swear and curse? His admonition, published in the columns of the *Inquirer*, is a piece of putrid scepticism from which every prayerful soul must turn away in sheer disgust.

WE have often regretted that the rapturous love of God and abhorrence of sin do not always go together. Among theologians and devotees of the new school there is a great deal of enthusiasm in their conceptions and practices of the loving element in religion, but the old Calvinistic ideas of justice, sin and punishment seem to be losing their ground both in theory and practice. Why should not Divine love and justice be realized simultaneously? Why should not devotion and moral purity go hand in hand? The anomaly we speak of exists not only among advanced Unitarians and Dissenters of all classes, but also among those of our own community in India whose doctrines and lives we have had opportunities of studying closely. The same disharmony, the same inconsistency exists far and near, at home and abroad. Why is this so? It may be that all over the world there

is a decided reaction from the extreme ideas of sin and justice characteristic of the old faith and a fresh outburst of enthusiasm in defence of the hitherto neglected attribute of Divine love. It is simply going from one extreme to the other. Later on perhaps the mistake will be discovered, and an attempt made to harmonize mercy and justice in God, holiness and love in man. Puritan morality and Vaishnava devotion may yet be reconciled in synthetic union. Under the title of "The New Theology—A Protest," an American paper, the *Christian Union* strongly condemns this evil tendency of the new school. . . . . But why not combine the old and the new? The New Dispensation is the harmony of faith.

THE New Dispensation has raised the Brahmo to a higher platform of new realities, which will however have to be acquired through prayer, faith, and discipline alone. Vague ideas about these realities existed before. But now they are the objects of definite personal ambition and struggle. Now for instance, we all knew before that Chaitanya was an apostle of Bhakti, or love to God. But under the New Dispensation it is our object and aim to go through the different phases and manifestations of Bhakti which was Chaitanya's singularity, and thus to be united with him in spirit. The same thing might be said of the processes of meditation and self-control that led to Sakya Muni's Nirvana. Formerly we of course had the idea that there was a great deal of good in Hinduism and Christianity. It is now our object and struggle to realize, through the spiritual processes appointed by the two religions, the peculiar beati-

tudes which they respectively set forth. Then again this has to be done in the strict uncompromising spirit of Theism which is decidedly against every form of idolatry and superstition. What a universe of new truths and new relations such a height of religious conception opens up we leave every thoughtful man and woman to understand. Our great regret is that the followers of the New Dispensation are not sufficiently alive to the supreme importance of their religion, and do not take sufficient pains to realize by individual experience the blessed realities and relations rovealed to them. Absolute forsaking of self, and unworldliness are necessary that we may rise to the level of spiritual progress set forth before us.

STILL the New Dispensation is misunderstood and misrepresented. People must not imagine what the New Dispensation is to be, from what they see of it. It is only a sapling, only a child, only a prelude to what the future conceals. From the metaphors and figures we are sometimes disposed to use, they must not lightly think of the solid eternal world-embracing realities which these figures are meant faintly to foreshadow. From the ceremonies and symbols which we have now and then made use of, people must not overlook the formless eternal principles which form the soul of Divine Theism. From shadows they must not judge of the substance, from the husks they must not judge of the everlasting kernel. The New Dispensation is a Science, the most prodigious, manifold, and essential of all sciences. It is destined to explain material and spiritual philosophy alike. It is destined to be the harmony of all systems whether

of thought, or morals, laws, observations or faith. Its scope is endless, ambition is as high as eternity itself. We are but lisping its alphabet, we are but gathering sea-weeds before its illimitable ocean. Its fulness is in the future, its Church is in unborn generations, its community is in the best and wisest of every nation. Why should men not have the patience to wait? Why should they undertake to judge before it is time? Let honest enquirers arise. In towns and villages, among the educated, and the unlettered, let them arise. Let them assail the doors of our preachers and workers and insist upon further light, upon clearer expositions, upon worthier lives. Let different religionists who are anxious for our salvation, and pray for our welfare, press us with searching questions, apply severe tests and criticisms upon our lives and actions. Let not the Dispensation of God suffer because we are unworthy. Give fair play to the principles of the New Dispensation.

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